

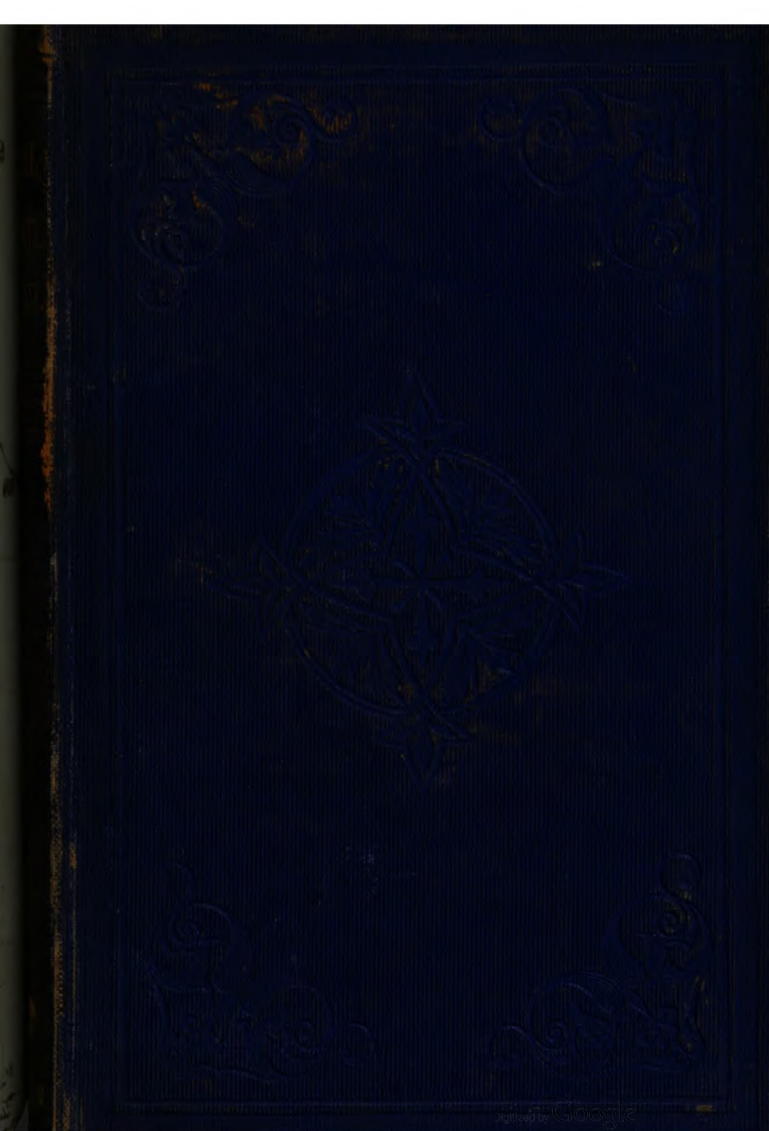
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**MANUAL OF THE CONFRATERNITY  
OF  
LA SALETTE.**











*The Apparition of The Blessed Virgin  
to the  
Two Children of La Salette.*

September 19. A.D. 1846.

MANUAL  
OF  
THE CONFRATERNITY  
OF  
LA SALETTE,

COMPRISING  
EVERY INFORMATION CONCERNING LA SALETTE,  
WITH DEVOTIONS FOR THE CONFRATERNITIES  
ESTABLISHED IN ENGLAND.

BY THE REV. JOHN WYSE, *K*  
CATHOLIC PRIEST.

LONDON:  
RICHARDSON AND SON, 172, FLEET STREET;  
9, CAPEL STREET, DUBLIN; AND DERBY.  
MDCCLV.



**APPROBATION OF HIS LORDSHIP, THE  
BISHOP OF BIRMINGHAM.**

I have read the book entitled "The Manual of the Confraternity of La Salette," and find nothing in it contrary to faith or good morals: on the contrary, I consider it as calculated to promote piety and devotion, especially to the Mother of God.

✠ **W. B. ULLATHORNE.**

**Birmingham,  
June 9, 1855.**



## PREFACE.

A few words will explain the object and plan of this book. The idea has been, to furnish English Catholics with the means of becoming *familiarly* and *practically* acquainted with the devotion of La Salette.

This *familiar* knowledge I have sought to convey, by condensing into a small compass the matter of the numerous publications which have appeared on the subject, and by giving in substance the remarks and reflections of competent authorities. With a view to providing the members of the Confraternities of La Salette here established with an apt and proper instruction, I have aimed throughout at showing that whatever has been written or said in confirmation of the wonderful Apparition, is not without singular reference to this country, and that our Confraternity is in consequence very far from being out of place in England. The Rules and Statutes are added, with a list of Indulgences, and some more particular information bearing on the exercises and customs peculiar to La Salette.

The second part contains prayers, hymns, and forms of devotion, intended to help in carrying out *practically* what the first part had only suggested.

Both parts together are meant to supply a Manual or Handbook, by the use of which members of the Confraternity may learn to form a just notion of what is expected from them as such, and their privileges, as well as directions how to order their pious thoughts and desires.

In introducing this Manual to the use of English Catholics, it may not be wide of the purpose to say that, in common with other priests, I am well aware of the objections not unfrequently made to the establishment of this particular Confraternity in England. It is too singular, we hear it sometimes objected, and ilcalculated to win heretics to the Faith. Without considering the real *want of Faith*, which is usually the parent of such sentiments, I will simply answer, that the Catholic Church is our Country, and that, as the Confraternity of La Salette is not singular in one part of the Catholic Church, we have no right to treat it as a stranger here,—that if it is singular now, it need be so no longer—that on this plea, many a good Catholic prac-

tice might plausibly be denied a place in our English services—that the contrary system, namely pandering to Protestant prejudice and ignorance, has proved a mere chimæra: we gain nothing by it for ourselves, and lose a great deal, whilst not one soul the more is drawn into the Church—that our Confraternity has received the approval and encouragement of every Bishop, to whom application has been made for erecting it,—that several Bishops have been most anxious about it, and that no authority has spoken against it. Amongst these authorities I may include that of the good Curé of Ars, who is considered by every one to be a Saint, and whose testimony, therefore, carries with it great weight. When in the south of France, during the summer months of last year, I made a journey purposely to Ars, in order to witness the extraordinary sight this village presents through the apostolic labours of a living Saint. In the conversation which I was permitted to hold after Mass with this holy man, I took the opportunity of distinctly asking him whether we might establish the devotion to La Salette with advantage in England, and his answer, which he gave decidedly and with an emphasis I can never forget, was, that we could not



do better than propagate it to the utmost of our power.

It appears to me, that the above is ample rejoinder to any objection against La Salette: and as such, I have no hesitation in committing our Manual with confidence to the pious use for which it is intended.

J. WYSE.

Birmingham,  
Feast of St. Ignatius of Loyola, 1855.

*Note.*—The laborious duties of the missionary life have alone deferred the publication of our Manual, which has been now sometime announced.

## PART I.



**MANUAL**  
**OF THE**  
**CONFRATERNITIES OF LA SALETTE,**  
**ESTABLISHED IN ENGLAND,**

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**PART I.**

**ACCOUNT OF THE APPARITION OF OUR BLESSED  
LADY ON THE MOUNTAIN OF LA SALETTE.**

Any one who wishes for a circumstantial relation of all that has taken place at La Salette itself, or in any way referring to it at the time of the vision, or since, may find abundant details in the work, of which the Bishop of Birmingham is the author, called, "The Holy Mountain of La Salette, by a Pilgrim of 1854." For such as desire to pursue further their enquiries, the following list of works, published in French on the subject, will be useful.

"La Verité sur l'évènement de La Salette, 1846"—

"Nouveaux Documents sur l'évènement de La Salette, 1850"—

"Un nouveau sanctuaire à Marie, ou Conclusion de l'affaire de La Salette"—

“*Manuel du pèlerin de La Salette*”—all by the Abbé Rousselot, Canon and Vicar-General of Grénoble, in France.

“*Pèlèrinage à La Salette, ou examen critique de l'Apparition de la Sainte Vierge à deux bergers, 1847*”—by the Abbé Bez.

“*Un Pèlèrinage à La Salette*”—by the Abbé Gobert.

“*Nouveaux récits de l'Apparition de la Sainte Vièrge sur les Montagnes des Alpes*”—by the Bishop of La Rochelle, in France.

“*L'Echo de la Sainte Montagne visitée par la Mère de Dieu, ou un mois de séjour dans la société des petits bergers de La Salette*”—by Mademoiselle Brulais.

“*Lettre de Monseigneur Dupanloup, évêque d'Orleans, sur La Salette*”—and lastly,

“*Mandement de Monseigneur l'évêque de Grenoble, portant condamnation d'un livre intitulé: La Salette devant le Pape*”—(30th Sept. 1854.)

“*Instruction Pastorale et Mandement de Monseigneur l'évêque de Grenoble, portant condamnation d'un livre intitulé: Affaire de La Salette, Mémoire au Pape, etc.*”—(4th Nov. 1854.)

Besides these, many other recitals have appeared, identical in tendency, but of minor significance. The publications mentioned above contain all the information, which the most anxious enquirer may wish to possess on the subject. As such books, however, are not within the reach of the majority of English readers, it has been thought well to commence this Manual with a condensed statement of

the facts relating to the Apparition of La Salette.

The mountain of La Salette is situated in the diocese of Grenoble, at about sixty or seventy English miles distant from the city of Lyons. That particular portion of France was formerly the province of Dauphinè. It is now known as the department of Isère. From Corps, which is the nearest town of any importance, to La Salette, is a distance of seven miles; and the road upwards, which discloses alpine scenery of the highest beauty, is so exceedingly rugged, and so ill adapted to traffic and social purposes, that for a considerable part of the way a mule path is the only means of proceeding. The village of La Salette forms one of ten hamlets, which lie together in a sort of craterlike basin, and immediately above it is the mountain of the same name. With this village, the traveller leaves behind him the last trace of civilization—a few sickly-looking trees. In a few moments he has penetrated into a region of silence, beyond the dwellings of men, beyond the abode even of birds: the ascent has assumed a wild and terrifying aspect, which increases with every step, and surrounds him on all sides with its dread enclosure, till, after a journey of exceeding toil, he mounts on to the terrace called *Sous les Baisses*. Here is a complete change. From the terrace up the entire side of the mountain, the ground is covered with the loveliest verdure. Wonderful feat of nature, no doubt: but not without its peculiar meaning for us. On this terrace our Blessed

Lady appeared to Maximin and Melanie, the two children of La Salette.

The history of the Apparition may be given briefly as follows. Maximin Giraud, and Melanie Matthieu, were two children, the one born at a small town called Les Ablandins, in the year 1835, the other at Corps, in 1831. Both were of poor parents, and both are described as being, previous to the Apparition, totally ignorant, and without any education whatsoever, religious or otherwise. Maximin was so incapable, that in the course of four years his father had with difficulty taught him the Our Father and the Hail Mary. Melanie was timid and careless, seldom if ever went to church, and could not learn two lines of her catechism. Up to the 17th of September 1846, they had had no acquaintance with each other, and they remained then only a very short time together; but on the 19th of the same month and year, the eve of the Feast of the Seven Dolours, they met by chance, when driving their cows down from the mountain of La Salette, upon the terrace Sous les Baisses. The day was exceedingly beautiful, not a cloud was visible, and the sun shone brilliantly. Towards mid-day, which the children had learnt to mark by the sound of the Angelus bell, having taken their light repast, they crossed over a little stream called in the language of the country La Sezia, and after depositing their bags close by a dried up fountain, both fell asleep on the grass, at some little distance one from the other. The girl woke up first, and not seeing the cows, called

to her companion to come and look for them. They accordingly recrossed the stream, and ere long found their cows lying down on a gentle slope. Scarcely had they turned to fetch their bags of provisions, when they perceived a light of dazzling brightness, and soon after a lady, sitting on a stone upon the bank near the fountain, in an attitude of grief, and with a countenance expressive of the most profound affliction. The two children start back with affright. Melanie lets her stick fall, but Maximin tells her to keep it in case of need. In the meantime the lady rises, and bids them encouragingly "to come near, and not to be afraid." "I am here," she said, "to announce to you great news."

The children then came over the stream, and the lady approaching placed herself between them, and with many tears continued,—

"If my people will not submit, I shall be forced to let go the arm of my Son."

"It is so heavy, so weighty, that I can no longer hold it back."

"For how long a time am I not suffering for you. If I would not that my Son should abandon you, I have to entreat Him without ceasing."

"And as for you, you care not for it."

"You may pray as you like, you may do what you will, never will you be able to recompense the trouble I have taken on your account."



“*Six\* days have I given you to labour, the seventh I have kept for myself, and they will not give it to me.* It is that which makes the hand of my Son so heavy.”

“Those who drive the carts cannot swear, without introducing the name of my Son.”

“These are the two things that are weighing down so much the hand of my Son.”

“If the harvest gets spoilt, it is entirely on your account. I gave you warning last year in the potatoes, but you did not heed it. Quite the contrary; when you found the potatoes destroyed, you began to swear by the name of my Son. They will continue to rot, so that by Christmas this year there will be none left.”

Here the children, not comprehending what was meant by potatoes, began to look at each other and to think what might be understood by *potatoes*, which at Corps and other places are known by the name of *truffles*. The Lady then said—

“Ah, my children, you do not understand, but I will tell it you in another way.”

And now she began to speak to them in the *patois*† of the country, of which the following is a translation of the main part.

“If you have corn, you must not sow it: whatever you sow will be devoured by cattle;

\* The Blessed Virgin, by these majestic words, speaks here no longer in the name of her Son; she makes Him, as it were, speak for Himself. Thus did Moses and the prophets speak in the Old Law, or rather, thus did they cause Almighty God Himself to speak.

† Dialect.

that little which will come up will crumble into dust when you thrash it."

"There will come a great famine. Before the famine comes, children under seven years of age will be seized with a trembling affection, and will die in the hands of those who hold them: the others will do penance by the famine."

"The walnuts will become bad, the grapes will rot."

At this point, the Lady gave to Maximin, and afterwards to Melanie, a secret, which no one has ever been able to wrest from them; \* and whilst speaking to one, the other heard nothing, and could perceive only the movement of the lips.

She then proceeded:—

"If they are converted, the stones and the rocks will change into heaps of corn: and the potatoes will become as it were selfsown on the lands."

"Do you say your prayers well, my children?"

\* The Pope of course excepted, to whom the children have confided their secret. This happened in the following manner. Maximin and Melanie, being altogether without religious instruction before the Apparition, could not easily be brought to understand the authority and rights of the Holy See: but once the Bishop of Grenoble had caused to be explained to them, that every vision should be submitted to the Church, docile to the voice of the Vicar of Jesus Christ, in the presence of witnesses they wrote down their secret each one separately in a letter to the Pope, which they sealed carefully. On the 18th of July, 1851, the two letters were placed in the hands of the Supreme Pontiff by two priests of Grenoble, deputed especially to Rome. His Holiness read the letters, and said, "These are scourges for France, Germany, and Italy: but many more countries are guilty"..... and addressing one of the priests, the Abbé Rousselot, "I have caused your two books (on La Salette) to be examined by the Promoter of the Faith: and he has pronounced them good, that there was nothing objectionable in them, that they breathed forth the truth."

“Scarcely at all, Madam,” answered both together.

“You must do so however, my children, both night and morning. When you cannot do better, say at least an Our Father and a Hail Mary. And when you have time, say more.”

“A few aged women are all that go to Mass: the rest work on the Sunday all the summer: and in winter-time, when they know not what to do, the young men go to Mass, only to mock at religion. During Lent they go to the shambles like dogs.”†

“Have you never seen any blighted corn, my children?”

Both answer, “Oh, no Madam.”

“You must surely have seen it, you, my child,” turning to Maximin, “once when you were near the farm of Coin, with your father.”

“The owner of the land told your father to go and look at his blighted wheat. You both went there. You took two or three ears of corn in your hand, you rubbed them together and it all turned to dust. You then went home. When you were within half an hour’s walk of Corps, your father gave you a piece of bread and said to you: Here, my child, eat some bread this year at least: I don’t know who will eat any next year, if the corn goes on like that.”

Maximin answered: “Oh, yes Madam, I remember it now: a while ago I did not remember it.”

After that, the Lady said to them in French,

† A common expression in the Sacred Scriptures.

“Well, my children, you will cause it to be made known to all my people.”

And passing onwards beyond the little stream, she repeated, “Well, my children, you will cause it to be made known to all my people.” She then ascended to the spot where the children had found their cows. She advanced without making the least impression on the grass. Maximin and Melanie followed her. And then this beautiful Lady arose a little from the ground, looking first towards heaven and then towards the earth; and gradually she vanished from them, the head disappearing first, then the arms, and lastly the feet, till there remained but a brightness in the air, which lasted a short time.

According to the children's account, the Lady had on her feet white shoes, ornamented with roses of various colours; a gold coloured apron, a white robe covered all over with pearls, a white cape, and a high headdress with a crown of roses. Around her neck she wore a small chain, from which was suspended a crucifix with the emblems of the Passion. Another large chain hung from either extremity of the cross; and there were roses all along the border of her cape. Her face was pale, rather elongated, and so dazzlingly bright, that it was impossible to look at her for any length of time together. Neither of the children can speak with clearness of the materials or texture of her dress: but both unite in describing the light, which shone from her, as incomparably brighter than the sun. No representation, as yet produced, has succeeded

in satisfying the idea formed of the Lady's appearance in the minds of the children. Melanie speaks of the gentle sweetness of her voice as beyond all comparison, and Maximin has declared that all the Church symphonies which he has since heard are as nothing to that voice. Whilst the Lady was speaking, she shed many tears, which Melanie says were very brilliant, and did not fall on the ground, but disappeared like sparks of fire. Her eyes betrayed exceeding tenderness; and her looks were kind and affable. When she had vanished, Melanie exclaimed, "It is either God, or my father's Blessed Virgin, or a great saint." As to Maximin, various thoughts flitted through his brain. He had heard talk of sorceresses, and perhaps *she* might be one; but catching at the last words of Melanie, his ideas changed, and in his turn he exclaims: "If we had known it was a great saint, we would have asked her to take us with her." And immediately they ran to look after their cows.

Such are the main facts of the Apparition. The recital of Melanie does not differ from that of Maximin, and the above account is taken from both. A few discrepancies exist, it is true, between the two narratives; but they are almost all verbal, and do not alter the sense or change the substance. Thus, as in the repetitions of our Lord's words by the different Evangelists, they form an argument in favour of their genuineness rather than against it. The story of the vision remains to-day unchanged as from the first; and the

children relate it now, as they related it the same evening to their employers, as they gave it the next morning to the Parish Priest of La Salette, as Melanie told it the same day to Monsieur Peytard the mayor of La Salette, and as they have recounted it ever since faithfully and without wavering to all enquirers.

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REFLECTIONS ON THE RECITAL OF THE TWO  
CHILDREN.

I.—PLAINTS OF OUR LADY.

Of which the first is—*The sins of men*—  
“The arm of my Son is so heavy, so weighty,  
that I can no longer hold it back.”

The perfect conformity in the words of Our Lady of La Salette with the language of the Church, is very remarkable. The children were simple and ignorant, had but the merest idea of the existence even of the Blessed Virgin: and yet, the words related by them are in strict harmony with the belief of the Church, which, for eighteen centuries, by the united voice of the Supreme Pontiffs and the General Councils, by the voice of its Fathers, its doctors, its saints, has not ceased to proclaim Mary to be our advocate and refuge.

The perfect conformity of the language used by our Lady with the wants of religion and society in this age, is not less striking. Her words are quite in accordance with the spirit which dictated the famous encyclical letter of the Pope, Nov. 21, 1851. “None of

you," writes His Holiness, "are ignorant of the perfidious artifices, the monstrous doctrines, the conspiracies of every kind which the enemies of God and the human race are setting to work in order to pervert minds, corrupt hearts, to cause religion to disappear if it were possible from the face of the earth, to break asunder all the bonds of society, and destroy it even to its very foundations. Hence again the unbridled license in thinking everything, doing everything, and daring everything, the determined revolt against all authority, the derision and scorn lavished upon things the most sacred; hence above all, the poisonous ravages of bad books, pamphlets, tracts, and newspapers, scattered about profusely and propagating everywhere the knowledge of evil. Hence likewise seditious movements, sacrilegious plots, and the contempt of the laws human and divine."

What evils more truly capable of weighing down the arm of the Son of Mary, and of provoking His just vengeance! and if Catholic countries are guilty, how great then must be the crime of unbelieving England!

2. *How men have become hardened in sin.*—  
"For how long a time am I not suffering for you! If I would not that my Son should abandon you, I have to entreat Him without ceasing. And as for you, you care not for it!"

It is not possible that two poor shepherd children, who knew little or nothing of the Blessed Virgin or her divine Son, could have invented such noble language, a language which paints

with the simple force of truth the real state of so many Christians at the present day. Who can count the thousands, aye millions, even in Catholic countries, and especially in large towns, whose hearts are hardened down in sin, whom nothing can touch—not the voice of zealous pastors, nor the grace of frequent jubilees, nor of many missions preached to them,—whose consciences remain dead beneath the thunder of God's justice announced to them in these times by political eruptions, by the horrors of war, the irregularity of the seasons, an awful pestilence, plagues and blights which are now coming upon us year after year! And with this picture before us, who can think without a shudder of the pride, impurities, and grovelling lust for riches, which *here* are but too often the real obstacles to the reception of the Truth!

3. *The profanation of the Sunday.*—"Six days have I given you to labour, the seventh I have kept for myself, and they will not give it to me."

Here is a text taken almost word for word from the Holy Scriptures, full of majesty, and evidently far beyond the reach of either Maximin or Melanie. Besides, these poor little shepherds could have known nothing whatever of the fearful amount of sin committed by desecration of the Lord's day. To have had cognizance of a sin, they must have first known the law, and both children were totally without instruction, and what is more, almost incapable of receiving it. The world, the while, was plunged in the deepest guilt for



sins against the third commandment. To have indicated this on the one hand, and in so doing to have used the above words in the dignified manner already noted, is a sure evidence, therefore, that the message itself partakes of a supernatural character.

Some may fancy that England cannot be included in this part at least of the reproach of our Blessed Lady. No error can be more *fatal* for Protestants, who may thus lull their consciences, and hug themselves in the self sufficiency of their national pride. In a Catholic the error is one of *stupidity*, grounded generally on inexperience of the true facts of the case, want of reflection, and often on too much contact with Protestants. *The Sunday is not observed in England*: at least, it is observed here less than anywhere else. But how is it that so many persons think differently? For a very simple reason: because they confound the stoppage of work and cessation of business, with the observance of Sunday. Look at the streets of some great town in this country on the Lord's Day,—or go out of town into the villages—you will see that the work has ceased and the shops are closed: but where are the people? some few, a miserable few, are in Church,—and the rest? where are the great masses? do they give themselves to God on this one day out of the seven? Not a bit of it. The fact is clear, and let those who doubt it consult the returns of the last census, that on no day of the week, in England, is crime in its very worst shape so prevalent and

almost universal as on Sundays,—crime also, which is only the more shameful, because committed under a pharisaical guise. The shops are shut: but it is not for prayer. The traffic has stopped on the highways: but it is only to open more widely the haunts of sin and shame. What a mockery of the Christian Sabbath, to pretend that men observe it; when they close their shops and houses, but to indulge the more freely in blasphemies and impurities, the readier to court vices which in their very brutishness would have disgraced a pagan. Who can say that the reproach of our Lady of La Salette, regarding the third commandment, has no reference to us!

4. *Cursing, swearing, and blaspheming.*—“Those who drive the carts cannot swear without introducing the name of my Son.”

5. *Profanation of holy places and things.*—“People go to Church only to laugh at religion.”

6. *Contempt in general for the laws of the Church.*—“During Lent people go to the shambles like dogs.”

With respect to these three last reproaches of our Blessed Lady, it is well to remark the exact accordance they exhibit with the crying sins of the age. Everyone now thinks he can guide himself; and in consequence, laughs at the Church and its laws. Then can we call to mind without a shudder, how within the last three hundred years, churches and convents in hosts have been destroyed, pillaged, robbed, changed into barracks, industrial schools, private dwellings, or what not? Again, is not

this the age *par excellence* of cursing and blasphemy? when before, were such dreadful oaths administered to secret societies? when was cursing and swearing so common amongst the rude and ignorant? Men seem indeed to have preserved the idea of God in their minds, only to swear and blaspheme by His Name.

The plaint of Our Lady is therefore strictly just. How explain then, otherwise than by a manifestation from heaven, the language repeated by poor simple children—language which finds an echo in the pastoral letters of Popes and Bishops for eighty or a hundred years past? Has England no share in these sins? If in France, to use the strictly Scriptural expression, “they go to the shambles like dogs, during Lent,” what are we to think of the insolent defiance with which the laws of God on mortification and self-denial, and the laws of the Church on fasting and abstinence are *systematically* neglected and despised in this country! If in France, Church property was confiscated, and the abbeys destroyed, at least the deed was done by a faction, whose crimes the French nation has since laboured much to repair. But in England many factions were at work, and, although the people cannot be said to have plundered the Church, their descendants have since, by the continuous apostacy of three centuries, taken their part in the fearful act of the sixteenth century. And can it be imagined that the wrath of God is not ever enkindled, as looking down from His heavenly throne, He sees His altars

still overthrown, and His sanctuaries yet ever polluted by the rites of a degraded sect? Proceeding further—to say nothing of the distinctive mark of English Protestants on the continent, the habit of cursing and swearing—\* what horrible blasphemies are there not in daily utterance against the truths of Christ's holy religion! blasphemies against the Mother of Christ and His Saints; blasphemies against the Sacraments, the Vicar of Christ, and all holy things; and worse than any, blasphemies against the Sacred Body of our Lord,—for ever in the mouths of all, from the very lowest all along every grade in the community! Do not our Protestant members of parliament, do not our nobles, our governors of colonies, the very chiefs of the state, when they take the oath against transubstantiation, call God to witness to a shocking impiety? Add to this the great number of evil associations, disunited amongst themselves, yet leagued together by the one devilish object common to all, of disseminating these blasphemies with an energy so atrocious, that the very fiends in hell could hardly match it. See again how this crime of blasphemy has crept into the scientific literature of the day,—with what satanic craft and consummate ability the dark work is carried on, in our leading books and journals. In other countries men blaspheme God, it is true; but then, at least it is done openly and without hypocrisy. In

\* The French have nicknamed the English travellers abroad, "Messieurs les Goddams." What a witness to truth, truthful and confounding!

England only could men be found to set up "chairs of pestilence," as the Scripture calls them, where, in the very act perhaps of invoking God's holy name, they fling away with contempt every doctrine He preached and every truth He revealed. It is said in reply that all this is often done in ignorance. No doubt it is. But what blind and awful ignorance! With a saving clause for persons, to react the dreadful spectacle of the Jews before our Lord would scarcely be more terrible. The Jews were *ignorant*: who, unless blasphemers in the nineteenth century, will say they were not *guilty*? Surely then, it is an awful sight before the eternal throne of God, to behold a vast multitude, however ignorant, led on by the devil, and joining in a blind and passionate onslaught on the holiest of institutions and the sublimest mysteries of heaven. Can it be possible that Almighty God has looked on unmoved, and that consequently the reproaches of La Salette are not for us? the question has but one answer in the heart of a Christian.

## II.—THREATS USED BY OUR LADY.

1. It is necessary to observe that the *manner* of these threats is quite according to Scripture precedents; that is, they are conditional or dependant for fulfilment on the penitence of the people; "if they are not converted," said our Blessed Lady. 2. They *have* been in part accomplished. The first prophecy was about the failure of the potatoes. It had to begin

the very Christmas after,—and truly it did—and has continued ever since, with more or less virulence, as every one knows, without any person having been able to assign either a cause or a remedy to this summary destruction of a vegetable hitherto considered imperishable. In the next place the vines have rotted since, to a very important extent, a calamity certainly never even dreamt of at the time of the apparition. In the third place, the walnuts were to fail: and the prophecy has been fulfilled to the letter. The walnut-trees have in a great measure, withered, in the south of France; and still further, an unknown malady has lately attacked the olive-trees and oranges in that country. Again our Blessed Lady has foretold that “a famine will come,” and that “children will be seized with a trembling, and die.” These last are conditional, and moreover, have no time specified. They also, however, have been in part accomplished. A very unusual mortality did seize upon young children soon after, in that part of France. But the prophecy runs, “unless they are converted.” Now, as no certain time has been notified, it is quite possible that enough of these predictions has occurred to warn the people of what might come. And they have to a great extent been converted. Thousands of conversions have taken place, and a vast change for the better has been operating in the old province of Dauphinè, once compared to a desert field, now a garden of piety. Swearing has ceased, and the Sunday is kept as it can only be kept in a Catho-

lic country. La Salette is the mainspring of all this. We all know, besides, what a vast religious movement is now rife in that noble country of France. It owes its origin, as well as its present existence (especially in the south), in no small measure, to the warning voice of our Lady of La Salette. "By their fruits ye shall know them. Do men gather figs from thorns?"

Let any one say now, whether she, who nine years past lifted thus threateningly the curtain of the future, whilst nothing apparently was threatening, and prophesied that which is every day being realized before our eyes was, or was not, the Queen of Heaven? With a message similar to that given by our Blessed Lord to the disciples of St. John; our Lady sends us back from La Salette, whither we had gone enquiring, having learnt convictions from the positive evidence of facts and prophecies fulfilled. What more is wanting to a Christian soul!

One word here about England. This land is certainly included in the *reproaches* of our Lady of La Salette. It is not so when she begins to *threaten*. And why? The question has been answered in part by the Bishop of Birmingham. The French, although their faith had grown faint, and their charity cold, had ever yet retained a child's lingering love for their Mother, and God in His mercy seized them by their last affection. He seems to say, "They hear me no more, the voice of my Son comes not to them. The Church they have ceased to know. My day is to them as other

days, and their blasphemies have turned my wrath against them. Is there not one way of mercy left? Or shall this people perish in the wilderness? Perhaps they will listen to their Mother. I will try them by their love for her, I will try them by her love for them. Perhaps she will bring them back to me, and again they may be my people." Thus Almighty God, in His mercy, has dealt mercifully with those who loved His Mother: and she in her love for them, descends on earth to *reproach* them, and others more guilty still—but to *threaten* them alone, that is, to point out with motherly solicitude the coming evil, and to tell them that all will be well "if they are converted." How may this be seen? by listening to the words of our Lady, and noting that, whereas not one of the *prophecies* has a direct reference to England, on the other hand, there is not one of the *reproaches* which, if applicable to France, is not doubly and trebly so to this country. Awful thought for us! The Queen of heaven speaks to her children, and this land is without her fold! The scourge of England is to come, and there is no one to warn us of it. The scene of her humbling has opened with the disgraceful exhibition in the Crimea, where, notwithstanding the valour and courage of her sons, she lies lower than she has done for centuries. Where will it end? or has it perhaps been but the commencement of a just retribution? Who can tell us? who can lift for *us* the veil of the future? England was once "the dowry of St. Mary," and doubtless its welfare was once the



favourite object of her prayers. What must have been its crimes, when thus she turns from us in the hour of need! Woe is to a people, that casts dishonour on the Mother of the Lord our God!

Will any one now dare to say that we have no need to practise expiations and atonements in this unfortunate country; that, whilst infidels are railing at religion and rabid fanatics are blaspheming around us,—that expiatory devotions are not the most wanted, and consequently the most acceptable to God in our time? And if, by taking thought, we should desire to make reparation to God for the sins of the world, and choose to this end, amongst many others, the Confraternity of Our Lady of Reconciliation of La Salette, who can blame us for it? If Mary is again to have children in England, as aforesince, why not cry without ceasing to a long-injured Mother, like the child that sobs out its faults repentingly at its parent's feet? The love of Mary for England was great, and much as this nation has sinned against her, she is ready to love again, and her love, like the strong wind which, in crossing the ocean, takes up the pure water whilst it leaves the brine, will forget all injuries, and restore to us the birth-right we had squandered away. Once more, then, England might have hope, "if she would be converted," and become a child of the Mother of God. And let no one think this a matter of mere choice. France is listening to the warning voice of La Salette. Is

there not warning enough for England in a silence more significant than many words!

### III.—PECULIAR CIRCUMSTANCES CONNECTED WITH THE APPARITION.

Since the Assumption of our Blessed Lady into heaven, she has often appeared to her children on earth. But Mary appeared on the mountain of La Salette, as she never appeared before.

1. She was seen in grief, with all the signs of the most profound sorrow; she shed abundant tears whilst speaking to the children; she carried on her breast the image of her Divine Son nailed to the cross, with the other tokens of His sufferings.

2. No sanctuary has ever been dedicated to our Lady, under circumstances of such general interest. Nowhere had she ever invited her people to conversion with words so touching, and in so pressing a manner. Never before did she call sinning men back to Christ, by a living representation of the scene on Calvary, where she stood as the Mother of Sorrows at the feet of her expiring Son, all, doubtless, on account of the enormity of our sins in this age.

3. Again, how remarkable that the Apparition should have happened on the eve of the very day, which the Church has appointed to commemorate the Seven Dolours of our Blessed Lady.

4. One curious fact must not be forgotten, as strikingly corroborative of all other evi-

dence as to the truth of the children's story. The spring, near where our Lady appeared, had been completely dried up previous to the vision; it began to flow immediately after, and has continued to run copiously ever since in a beautiful stream of the clearest water. This is a stumbling-block for scoffers, and for those of small faith, rather inconvenient. As a fact, as evidence, it cannot be got over.

#### IV.—EVENTS SINCE THE APPARITION.

1. It is well, first, to observe how the ecclesiastical authorities conducted themselves as soon as the news began to spread. The Church has often been accused of over credulity in such matters. She is ever ready, we are told, to catch at any improbable story of visions and miracles, and impose it on the people. Calumnious misrepresentations, or, to speak plainer, wicked lies, are circulated about our "winking pictures" and "bleeding images." But what is the truth? In this instance, for one, how did the bishop and clergy behave? Within a very short time after the Apparition, orders were issued by the Bishop of Grenoble, enjoining his clergy, under pain of suspension, on no account to encourage in any way the idea of a supernatural visitation, until the proper authority had pronounced its decision. They were not to preach about it, nor to speak authoritatively on the subject, nor to write upon it: and thus for nearly *two years* did the clergy of the diocese remain silent, making inquiries with every one else, yet ab-

solutely inactive. Nor did they put out any document until persons of every condition and rank, civilians and military men, lawyers, physicians, as well as the multitude of the poorer classes, had amply satisfied themselves by every species of observation and search.

2. The really marvellous manner, in which the two Children of La Salette have comported themselves since the eventful day, is not to be lost sight of. The Bishop of Orleans has called attention to the great simplicity and humility these poor children have retained, despite the marked honour they have received, and this too, not as peculiarly characteristic of any degree of virtue in them, but simply, it would seem, because they cannot help it. They never assume any importance to themselves, and although, as the result of their story, they have seen as many as 60,000 pilgrims arrive together on the same day at La Salette, they regard it all without surprise, without a thought, purely as a matter of course. Further, (these are the words of Monseigneur Dupanloup,) "it must be remarked, that never in a court of justice have culprits been so harassed with questions about the crime with which they were charged, as have been these two little peasant children." And this, too, for several years in continuance. In all the prying interrogatories they have had to endure, they have maintained throughout, an invincible patience, which has stood them proof in every trial. Rude and simple in themselves, they have never been disconcerted by the presence of illustri-

ous personages, not frightened by menaces, nor seduced by coaxing or caressing. Difficulties well planned beforehand, have been tried as a means of taking them off their guard; but, with a wonderful sagacity, they have replied to all promptly, briefly, and most accurately. In other matters, they are not counted particularly wise: but were they even so, again remarks the Bishop of Orleans, they must have a genius beyond example to be thus constantly coherent with themselves during the years which have witnessed, without interruption, this strange and rigorous ordeal. The inviolable fidelity with which they have preserved the secret confided to them, notwithstanding every threat and promise, is another signal mark of truth. Let it not be forgotten either, that the parents of Melanie, far from deriving any benefit from all the circumstances of the case, have since become even poorer than before.

To conclude these reflections. The story of the Apparition of our Lady can be explained only by four suppositions, placed as follows, by Monseigneur Dupanloup.

1. Either the supernatural truth of the Apparition, and the secret of the children must be admitted.

2. Or they have been deceived, and are still the victims of some delusion. Whoever has made the journey to La Salette, and examined everything, will not hesitate to affirm how absurd such a supposition is.

3. Or the children have themselves invented it, and maintained it perseveringly and

consistently against everybody. If so, the marvel is only greater than before, instead of less. Such a fable is more wondrous than the most wondrous truth.

4. Or some imposter has concocted the whole scheme, and has taught the children to enact their part, and teaches them besides to play it anew day after day. But everything already advanced repudiates any such idea. To be at once so clever and so stupid, as the person must have been who could have kept up a game of the sort for so long a time, with such a pair of accomplices as these children, argues a state of things which any one who has examined the question knows to be utterly impossible.

There remains, therefore, (resumes the Bishop) nothing to be received but the first supposition, namely, the supernatural truth of the whole, which is strongly confirmed; 1. By the individual characters of the children having remained unchanged; 2. By the answers, so much beyond their age and capacities, which they have uniformly given to all their questioners; 3. By the extraordinary fidelity with which they have kept the secret confided to them.

The truth of the Apparition of La Salette is consequently incontestable. Those who have eyes to see and ears to hear believe it to be certain: and prejudice aside, if ever circumstantial evidence is a proof (and English lawyers say it is the strongest), where could a better chain of proof be found? It is therefore worthy of the fullest belief. And yet it

is not *of Faith*. We are not so forced to believe it, that, if we do not, we shall be damned for our unbelief. Only may it be said, that any one would prove himself exceedingly rash and devoid of Catholic instincts, who would start with a conviction that it was manifestly false, because without the range of natural events. Almighty God is as equally master of the supernatural as of the natural; and if, after the plainest testimony, it seems clear that He *has* judged a supernatural revelation beneficial to His Church in these times, why act like Thomas and withhold credence? "Blessed are those who have not seen, and yet have believed." Now, practically speaking, in England there is a great want of this sort of willing Faith. Of course, it is not meant to speak here of Protestants. Faith, with them, is out of the question. They do not believe in the *essential* Truths of salvation: much less, therefore, in that which is not of necessity. But unfortunately by contact with Protestants and by constantly breathing an atmosphere of rationalism, the Faith of many Catholics, firm enough in its way, has become, if we may be allowed to use the expression, ungenerous and stingy. Pushed and goaded on every side, and at last almost persuaded that the wonderful doctrines of the Catholic Church are quite hard task enough on their belief, they contract their Faith into as small a space as possible. They take in what they are obliged, and nothing more. These good persons are Catholics, it is true; but they are not catholic minded. "Tell me," says a great

writer, "what they believe beyond the essential truths of the Church, and I will tell you the measure of their Faith," or words to that effect. They believe, for instance, in the possibility of miracles: but feel somehow quite uncomfortable, when a miracle occurs the truth of which they cannot contest. What miserable sort of work is this! If we are to be Catholics, why not be so to the full at once? We shall get nothing in the world by the contrary. The infidels and blasphemers will only laugh in their sleeve at us. We shall be insulted and persecuted just the same, but shall we be dearer to God for our thriftiness in matter of Faith? Far from it. God loves the cheerful giver.—All this comes from allowing our minds to get impregnated with the pestiferous principles of the age, of which Protestant England is the reeking hotbed. The tide of rationalism is so strong, its current runs so swiftly, and people are so apt to think there is no harm in swimming on a little with the pride and private judgment of the day, that, beginning with small things, they end with great, and from once trusting their frail bark to a guide other than the Church of God, they fall away by degrees, until the vortex of universal corruption around has swallowed them up, almost before they see it. It behoves Catholics therefore, and especially English Catholics, to beware of a plausible but often fatal incredulity. This remark applies in particular to those, who have been "brought up," as it is called, in the Catholic Church: a privilege which can



never be prized too highly. Many a good soul is there, who rests quite content without acts of supererogation, but whose Faith, it may be said, is nevertheless apparently strong and secure. And so it may be for the time. But, considering the bane of this carnal age, who can say how long it will remain so? Hence, if we would attain salvation, a *lively* Faith is not a choice, but a stringent necessity. Almighty God will have no stagnant waters, however deep: and "he that does not gather with Him, scattereth." Never has there been a period in the history of the Church, when it was more requisite to be on our guard than now. The impudent pretensions of a false religion are being thrust into our face day after day. In one instance, it is a wholesale blasphemy against the doctrines of Christ, and a summary denial of everything short of absolute Deism. The inference is, of course, implicitly positive. Or, again, striking out in a new direction, they inform us that, the brave English soldiers having behaved generously to their wounded foes, and great efforts having been made to relieve the sufferers in the war, there is selfevident proof that Protestants are possessed of every virtue under the sun: as if mere natural virtue had the power to advance them one atom forwards on the road to heaven. And yet how subtle the arguments, by which the devil seduces his victims! To be clear, then, *supernatural* virtue, and, in the first place, supernatural "Faith," cultivated for safety's sake to the very utmost, is the only real surety against the vilest of errors, which,

however much in the abstract we loathe them, the devil can always put forward where the heart is not "strong in Faith." Let us ever understand, that Christian charity is a super-human virtue far removed from the mere philanthropy natural to man; and as for believing or not believing, our Faith is worth very little if we must needs quarrel with everything beyond the formulas of the Church.

It is hoped these remarks may serve, not unfavourably, to introduce La Salette to some readers hitherto inclined to scepticism. As far as religion is concerned, we have, as Catholics, clearly nothing in common with those around us. England is an unchristian country; and certainly, to attempt to fraternize with half infidels by paring away from our Faith whatever consistently we can, is not the way to remain Catholic ourselves. We are engaged in a deadly contest, which all thinking men allow to be verging to an issue. The fight is against the devil and his works, against blasphemy and infidelity, against swearing and profanation of the Sunday. There is need, then, for every available help! To this end truly our Blessed Lady appeared at La Salette—and certes how shall it fare with us, should we be found with our lamps untrimmed in the great day of trial? Strong conviction, therefore, as to the necessity of expiating the abominable sins, by which God is daily outraged, particularly in England; a determination to begin this atonement, by reforming our own lives; an earnest faith in the mission and intercessory power of the Blessed Virgin; such are the

dispositions proper for those, who desire to be admitted into the Confraternity of our Lady of Reconciliation of La Salette.

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REMARKS ON THE MIRACLES, CONVERSIONS, DEVO-  
TIONS, AND PILGRIMAGES CONNECTED WITH  
LA SALETTE.

It has been noticed before that the immense change in favour of religion, which began to show itself in France about 1846, and which has gone on since steadily increasing, is a proof that the Apparition really did take place. But in making this deduction, it was of course assumed that during the last few years the Catholics of France had been a good deal influenced by the events of La Salette. That such is the case, has been strongly affirmed by all who know the country. It is further proved that the vision was from God. A work, which had the devil for its author, could never have sent whole populations in crowds to Mass: nor is it the aim of our enemy to put an end to swearing and blasphemy, or to cause the Sacraments to be well attended. Then, again, hardly a week has passed since the memorable Apparition, but which has been marked by unlooked for individual conversions, many of which are justly attributed to the intercession of our Blessed Lady of La Salette. Every Catholic knows well that conversion to God is never the result of human causes. Divine grace alone can

effect it. But in our case, so wonderful in extent, and so simultaneous in operation has been the change wrought, that unprejudiced observers acknowledge the devotion connected with La Salette to be a more than ordinary instrument of grace. Its power is very great: and in truth, had it pleased Almighty God to place no other seal to His work than the marvellous effect of this devotion, there could not have remained a doubt as to the genuine truth of the vision. Still, in the greatness of His mercy, He has chosen to "confirm our faith" through miracles and cures, obtained by the prayers of the Blessed Virgin, and chiefly by using the water of the fountain of La Salette. Of these cures, the following have been selected from amongst numerous others, well known and authenticated, the miraculous nature of which no one can call in question. They are given here, more by way of specimen, and as an index of what may be seen and read elsewhere, than as a summary however brief of the miracles of La Salette.

I. *Cure of Sister St. Charles, of the order of the Religious Hospitalers of St. Joseph, Avignon.*—This nun had been suffering from a severe chronic attack for eight years. Besides a pulmonic affection, which caused her to spit blood, she was reduced almost to the last extremity by fever and dysentery. The mouth and tongue were all covered with ulcers. She could scarcely swallow, or even speak. In February 1847 the physicians "had given her up." In April, she was persuaded to com-

mence a novena with the community to our Blessed Lady of La Salette, and to take daily some water from the fountain. On the last day of the novena, during which the strings of life had seemed gradually loosening so as to leave hardly a hope, she was suddenly and completely cured of her sickness. The ulceration of the mouth had disappeared, and she recovered immediately, voice, appetite, and strength. After making her thanksgiving in the chapel with the sisters, she began to join at once in all the arduous labours of the convent, and has continued ever since in perfect health.

This cure was thoroughly tested by the head physician of the hospital at Avignon, by two other physicians of note, by a distinguished lawyer of the town, by three Vicars-General of the diocese, and by the Superiors and Sisters of the community. All declare that it took place in a manner beyond the mediation of science, entirely through means unknown to art, and therefore supernaturally.

2. *Cure of Mademoiselle Marie Lauzur of Saint Céré, on the Mountain of La Salette.*—The following extract from the letter of Monsieur Sibillat, missionary of La Salette, will best explain the miracle. “This young person, (Marie Lauzur) aged eighteen, had been struck for the last three months with total blindness, which occasioned her to suffer keenly. After having employed every resource of art, and exhausted all the remedies of the doctor of the house, Mademoiselle Lauzur made a novena to our Lady of La Salette; after

which, led by two sisters of the convent, she set out full of confidence towards the holy mountain. Arrived at the modest chapel, she was quite worn out with fatigue, and a prey to a horrible suffering in her eyes. On entering the sanctuary however, she experienced a thrill of joy and a feeling of pleasure indescribable. She begs of me to give her the holy communion before Mass. Hardly has she received the Sacred Host, when she falls into a species of extasy. A few minutes afterwards she has come to herself, and exclaims, 'I can see here, I can see here, O my mother, I can see you.' In a moment, the whole of the sixty persons assembled together in the chapel, who had witnessed this extraordinary favour, burst forth into cries of emotion. All have come forward with their signatures to attest this prodigy."

Such is the account of an eye witness, who is ready besides to certify that her cure was instantaneous and permanent. Its miraculous character is freely allowed by the attendant physician, the Bishop, the members of the convent, and all the rest.

Marie Lauzur, in going to La Salette, and returning, stopped a short time at the Visitation Convent in Saint Marcellin, also at the Convent of the Nativity at La Mure, and at a house in the town of Albenc. In all these places depositions were drawn up before the *civil* authorities, and numerously signed, asserting her complete blindness in the first instance, and again her perfect cure.

3. *Cure of Dame Sophie Benoit, religious of*

*the Congregation of the Sacred Heart of Jesus, at Lille.*—This lady, who had been a nun since 1828, began to feel great pain in her left knee, shortly after she had made her vows. The pains continued at intervals, causing her much suffering, till 1842, when the malady became chronic, and produced in her body a perfect agony of suffering. For ten months she endured a martyrdom, and such was the extremity of her state, that, lying always prostrate on her bed, she could not bear the slightest noise, or the smallest stir of any kind. A strong remedy was at length applied, which lessened the pain, but brought on a partial paralysis of the left side. Every means of cure having been used in vain, it became a grave question with the medical men, whether or not the limb should be amputated. The poor sufferer continued the while to drag on a helpless existence, quite unable to assist herself in the least thing. To move from one side of the room to the other, which now and then she would try to do by the aid of crutches, was so great a torture, that she never could make even this little exertion without the most excruciating pain ending sometimes in convulsions. The doctors, who had well examined and studied the matter, had entirely given up every the last hope of recovery. But there was yet one more resource for the good religious, which, in His mercy, Almighty God had reserved to His pious servant. Dame Benoit had been timid, and almost fearful of praying for the recovery of her health; but at length, en-

couraged by her superior, she commenced, with the community, a novena to our Blessed Lady, during which she asked God with all confidence and faith, to restore to her for His service, the use of the limb she had lost. The novena began on the 12th of June 1842, and on the ninth day Dame Benoit rose from her couch without help, and walked out stronger and more robust than ever: the side of the body which had been paralyzed, recovered its action, and the joints of her limb became at once as pliant as those of the other part of her body. In a short time her cure was complete.

Every portion of this story can be proved by eye witnesses, testifying in the first place as to the hopeless illness of the good religious, again—that she recovered her health contrary to all expectations, suddenly and permanently. A testimony to the above effect is signed by Dame Benoit herself, by the superioress and one of the nuns, by the chaplain, and lastly, by Monsieur Murville, the attendant physician. (Lille, in France, July 21. 1852.)

4. *Cure of Sister Mary Francis de Sales, at the Visitation Convent, Rennes, in France.*—

This nun had been suffering for several years from disease of the heart. In the first months of 1849, the evil had arrived at its height. For a hundred and ten days consecutively the poor victim of this dreadful disease, had to sit upright in her chair without moving. Her ribs became displaced, and the heart seemed ready to burst through. The legs swelled to an enormous extent, attacks of



suffocation followed each other in rapid succession, and notwithstanding the violent remedies applied, everything was found useless, until at length the physicians informed her friends that her case was perfectly hopeless. In this extremity, a novena of masses was asked, and obtained, from the Cure of La Salette. He commenced it on the 21st of March, at La Salette, and the community of the Visitation Convent at Rennes, joined their prayers to his by agreement. On the sixth day of the novena, Sister Mary Francis de Sales appeared to be hastening onwards rapidly to death. She was delirious, and the eyes became fixed and glazed. Extreme Unction had been administered, and the prayers for the agonizing were said. The physician, on entering, declared he could not answer for five minutes of life. She was unable to swallow anything: yet, after she had tasted some of the water of La Salette, it was considered proper to bring her the holy Viaticum. She had then been twenty-two hours in her agony, expecting every moment to be her last. She received the Blessed Sacrament with all devotion, and, in the very instant, a great change was perceptible. The heart seemed, as she herself describes it, to return by a violent movement to its right place. A feeling of ease came over her. She perceived that she was cured. Her cure was instantaneous and lasting. On recovering she immediately asked for something to eat: she ate and drank heartily, and, her legs having resumed their natural state, she actually walked about the same evening.

Sister Mary Francis de Sales has since remained in good health.

The above cure is declared by the attendant physician, Messieurs Bruté, of Rennes, to have been beyond the laws of physiology, altogether inexplicable by human means, and consequently miraculous. The Bishop of Rennes, the Vicar-General, the chaplain of the convent, the superioress and nuns, with others, have attested the same.

5. *Cure of the Abbé Martin of the diocese of Verdun, in France.*—At the time of his cure, the Abbé Martin was a student at the seminary of Verdun. For some years previously he had been subject to severe nervous attacks, succeeded by violent headaches, which had combined to debilitate his health, and almost ruin his constitution. But great as these sufferings were, they seemed after all but the prelude to a more dreadful malady, which later on seized upon him in full force. In January 1849, he was taken with a terrible fever. This sickness disappeared in process of time; but not before it had completely withered up one of his legs, and reduced it notably in size. Shortly after, his doctor announced to him that atrophy of the limb, accompanied with sciatica of a most dangerous kind had declared itself. No words can describe the frightful sufferings which this poor young man had to undergo. Those who witnessed his long agony, are positive in asserting that they had never seen such violent paroxysms. The physician had already prepared him for death. With brief intervals

of partial repose, M. Martin continued in this state till about Lent of the same year. Every remedy was tried which art or prudence could suggest, but all, though applied with the skill of many doctors, proved entirely useless. Human science being exhausted, recourse was had to Almighty God, who is able to rule the world as well by miracles as by the natural order. A novena to our Blessed Lady, under the special invocation of La Salette, was begun at Notre Dame des Victoires in Paris, and in several churches and convents at Verdun, on Palm Sunday the 1st of April 1849. M. Martin suffered such intense pain on that day, that towards evening, whilst engaged in prayer before a statue of the Blessed Virgin, being completely worn out, he fell into a swoon, which lasted for a considerable time. His director had given him previously some water to drink from the fountain of La Salette. On awaking from the swoon he found himself suddenly restored to health. The contracted limb had taken back all its former vigour and strength, and he, who a few minutes before, and for years, had been enduring the extreme of torment, now ran joyfully, and without pain, to communicate the good news to his fellow-students. They are not less astonished and happy than he, whilst half in an excess of delight, half to give every palpable proof of his cure, he jumps, runs, and stamps on the ground by turns. The next day M. Martin walked out for five hours without experiencing any fatigue. He has continued healthy and strong ever since.

This is a meagre outline of the very beautiful account written by the Abbé Martin himself, and given at length in the Abbé Rousset's publications. Those who can read French will find themselves amply rewarded by perusing M. Martin's own narrative, which is as remarkable for its style and touching pathos as it is edifying in its simplicity and truly Catholic feeling. The truth of his wonderful and miraculous cure is readily subscribed to by the Bishop of Verdun, the Superior and Professors of the seminary, and many other persons who witnessed it.

The above accounts will help to give some idea of the nature of the many miraculous events connected with La Salette. They find a place in this Manual not as a comprehensive list of cures, but merely as a sample of what has undoubtingly been done by God, to prove the authenticity of the vision of 1846. Again, they are not put forward here in order to persuade people that every sick person who makes a journey to La Salette, or offers a novena to our Lady, will be infallibly restored to health. Only one, out of the multitude around the Pool of Bethsaida, was cured, when the angel descended upon the waters. So also, God has not given us any *certain* means which, used even with faith and devotion, should have the power to heal our corporal miseries. Miracles are, by their very nature, exceptions to the general law; subject them to fixed rules, and they are no longer miracles. Let no one therefore, be presumptuous in hoping that, which it may not be in

the eternal wisdom of God to grant him, or incredulous, because he has not obtained what he asked for. Rather let each one, confiding in God's goodness, whether healed or not, believe that miracles *have* been wrought in the persons of others more worthy than himself, sufficient to glorify God and to give authentication of a nature quite separate from the testimony of the two children, and which cannot be contested, to the Apparition on the mountain of La Salette.

But whilst miracles in the natural order are not granted to all, it is not so in the spiritual. "No one has ever been heard of to have implored thy help, or sought thy mediation, (O most blessed Virgin Mary,) without obtaining relief." And so is it in all that concerns the devotion of La Salette. Many wonderful things have been recounted of it, but the greatest marvel of all is the marvel of grace. Ever since the story of the vision was first noised abroad, the stream of pilgrims has been flowing continuously towards the holy mount. On one occasion no less than 60,000 appeared at La Salette in one day. So it is still every year from March to the anniversary, sometimes in greater, sometimes in lesser numbers; and as each little band return with a blessing to their distant homes, and tell of the wonders they had felt and seen, fresh pilgrims begin to prepare their staves, and start on their pious journey with an energy love and devotion worthy of the Ages of Faith. Nor are their hopes frustrated. Many are healed from their sicknesses, and many, it is true, come back as they went:

but a holy cheerfulness and content never fails to be infused by the devotions of this holy sanctuary, which renders to all the lot which God has awarded them, a happy and consoling one. Is not this the finger of God? Then the countless conversions to God from a life of sin, considering La Salette as the divine instrument, are not small wonders in our day. Numbers of men hardened in guilt, reprobates abandoned to every crime, scoffing infidels, poor heretics, and indifferent Catholics, have thus turned to God their Father, and bewailed their errors and sins. Every class and rank has given forth its penitents, who have been awakened to the life of grace by the prayers and the pilgrimages offered in their behalf to our Lady of La Salette. Thus, as "men do not gather grapes of thorns," and as so great an abundance of fruit is visible, the truth of the Apparition is plainly testified to by miracles, which, as they have occurred as well in the natural as in the spiritual order, cannot in either case be accounted for by the ordinary course of cure or conversion. This is the point we started from.

Have any miracles connected with La Salette happened in England? And what part can we take here, in honouring the pilgrimage and devotion to La Salette? To the first question we answer boldly—*Yes*. Several undoubted cures of bodily infirmities have been worked in England, by a devout use with faith and in proper dispositions of the miraculous water of La Salette. It is not necessary, and perhaps not expedient, to enter here into

details. Suffice to say that the facts are certain. As to the devotion to La Salette, it was introduced into this country by Mr. Dayman, priest at Stratford-on-Avon, who was the first to erect a Confraternity of La Salette in England. His example has since been followed by several priests, who have petitioned their bishops for leave to establish the Confraternity in their Churches. All that has been said above will serve to demonstrate how solid at once and truly Catholic is this devotion, and how much wanted in a land full of heathenish ignorance and impiety. There is no doubt that wherever the Confraternity of La Salette has been erected, and with proper working *allowed a fair trial*, a great change for the better has been accomplished. Good priests are consoled by a full concourse at church and frequent communions, where before they could scarcely find a hiding-place for their flocks from the blasphemies of Protestantism on the one hand, and the temptations of the world on the other.—Have no English pilgrims found their way to La Salette? Yes: several priests, one bishop, and not a few of the devout laity have made their summer pilgrimage to the holy mountain. And why not more? Why not a greater and more stirring throng? The English people were once famous for their love of pilgrimages, which were often directed to some favourite sanctuary of our Lady, so common formerly in England. They have lost this love, because, in the midst of the paganism around, they have almost forgotten the Catholic beauty

of these devotions. And is this lost love never to come back again? The representative of a fine old English family was standing, some five years ago, on the 23rd of July, by the mountain side of St. Apollinaris on the banks of the Rhine, and, as he saw stretched before him the great multitude which year after year ascend on that day the Apollinaris-berg to do honour to the holy sanctuary, as he beheld them assist at the great Sacrifice, ranged with order, like the saints in heaven, and after partaking together of the Bread of life, chaunt in a chorus of many voices the *Te Deum* of the Catholic Church, the tears flowed down upon his face as on a child's, whilst with a full heart he declared to his companion, that "much as he had studied and loved the Catholic religion, till then he had never known it." In like manner an English Catholic layman, venerable alike for years and virtues, made a pilgrimage to La Salette, in the summer of 1854, and when he heard the air in those wild regions resounding with the psalms and canticles of pilgrims, and saw the crowd of devout-looking souls, as they came hither and thither on their pious employ, deeply moved at the scene, he exclaimed to his friends around, "Oh, that England knew such things as these! Protestantism is a cruel unbelief." There is still then, a lingering chord in the English breast, unstrung, it is true, and listless from long disuse, yet wanting but the aid of such glorious sights to brace up its strength and tune it afresh for action. And can we ever enjoy such sights?



It would be absurd, of course, to think of pilgrimages in England in the present posture of affairs. But there are the devotions of La Salette, all connected in spirit if not in fact with the pilgrimage itself. Thus every one of the faithful, even the poorest, by assiduous attendance on these holy exercises, and a great love and reverence for the practice of Catholic nations, may join himself each in his measure, as far as the degraded condition of this country will allow him, to the general intention of pious pilgrims, and thus may obtain graces and blessings which are inferior in value and extent only to those gained on the mountain of La Salette. And as for good pious souls whom God has blessed with the riches of this world, and whose position in life carries influence with it, is it not well to exhort them to promote by every means, and above all by their own example, the customs of this most solid devotion? Is it not possible for them, as the spring comes on, as the smiling summer and the shades of autumn invite them to an excursion at home, or a tour on the continent,—is it not possible for them to direct their steps pilgrimwise to the sanctuary of La Salette, and thus learn to Catholicize their minds whilst with prayer they bless their journey? It is no uncommon thing in France and Germany, as the warmer days set in, to see gentlemen of noble race, with their families, prepare for a pious journey to La Salette or to some other sanctuary, and perform it too with devotion at no little expense. Nor is this practice confined to a particular class: barristers, physicians, military

men, merchants, members of all professions in life, when once they have turned to God, seem now to vie with each other in aiming at as high a tone of religious feeling as this age will bear. Experience shows that the other road in religion will not do. It is too Protestant. No one can take a mean view of religious matters, or "fly low," as some writer aptly expresses it, without more or less uncatholicizing his mind, without by degrees leaving off the practice of his religion and becoming Protestant in feeling if not in worse. The French, with their native logical acuteness, feel this; and wishing, as we do, to be real Catholics, they easily see how inconsistent it is not to follow the living tone of the Church, or to remain indifferent to that which, although not of faith, is yet sanctioned and encouraged by the whole weight of her authority.

If such earnest faith were as common here as it is abroad, if, with the same childlike simplicity, Englishmen would believe in the power of miracles, if they would join with the right spirit in Catholic devotions, if there were less of finding fault and more consistency of action, what hopes in the future for poor old England! It is certain that increased devotion to the Blessed Virgin is a potent means towards obtaining all this; and whilst Almighty God is looking over hill and dale for the return of this nation, His long-lost child, to the house of its Father, shall not this return be by the road of our Lady? Let us never cease to pray then, in the words of the ancient Sarum Gradual, "*Sis memor (O Maria) quod*

*Anglia dicta fuit Dos tua et tuum Imperium,"*  
"Remember (O Mary) that England was once  
called thy Dowry and thine Empire."

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THE DOCTRINAL DECISION GIVEN BY THE BISHOP,  
WITH THE SANCTION AND ENCOURAGEMENT OF  
THE HOLY SEE.

The Bishop of Gr  noble, immediately after the event of La Salette became known, in order to prevent any malapprehension of the real state of things, commanded his clergy, under pain of instant suspension, to abstain from preaching the miracle, and urged upon them the greatest reserve in every way. Meanwhile no effort was spared to come at the truth. An immense quantity of statements were prepared and sent to the episcopal palace. They were written by all sorts of persons, by ecclesiastics and laymen, the rich and the poor, the learned and ignorant. The Bishop appointed two commissions to examine these documents. Other commissions were named for interrogating the children. Others, again, were sent through the different dioceses of France, for the purpose of collecting information regarding the various miracles reported to have occurred in connection with La Salette. Priests, laics, and especially the medical men, were carefully questioned. In fine, everything was done which prudence or piety could suggest. The ecclesiastical commissioners drew up their report, strongly affirming the

truth of La Salette. The civil authorities made also their investigation, and a strict one it was; but neither could they discover the slightest grounds for presuming that an imposition had been practised. All bore the liveliest impress of truth.

At length, after a delay of *five years*, on the fifth anniversary of the Apparition, the Bishop gave his doctrinal judgment favourably to Salette, in a pastoral letter, which had previously been submitted to the private correction of his Holiness the Supreme Pontiff. The following is a faithful translation of this celebrated document.

*To the Clergy and Faithful of our diocese, health and benediction in our Lord Jesus Christ.*

Dearly beloved brethren,

An event of the most extraordinary kind, and which appeared at first incredible, was announced to us five years ago, as having occurred upon one of the mountains of our diocese. There was question of nothing less than a vision of the Blessed Virgin, which it was said had appeared to two shepherds, on the 19th of September, 1846. She was reported to have spoken to them of certain evils which were threatening *her people*, especially on account of the prevailing sins of blasphemy, and the profanation of the Sunday, and also to have confided a secret to each, forbidding them to communicate it to any one.

Notwithstanding the natural candour of the two shepherds, notwithstanding the impossibi-

lity of a conspiracy between two ignorant children, who scarcely knew each other, notwithstanding the constancy and firmness of their testimony, which has never varied either in the presence of the civil power or before thousands of persons, who have exhausted every art and allurements to betray them into a contradiction, or to obtain the revelation of their secret, it has been our duty, for a considerable period, to proceed but slowly in admitting, as incontestable, an event which seemed to us so wonderful. An act of precipitation on our part would not merely have been at variance with that prudence which the great apostle recommends to a bishop, but it would also have helped to strengthen the prejudice of the enemies of our Faith, as well as that of many who are Catholics, so to speak, only in name. Besides, whilst numbers of pious souls already believed the story with great eagerness, we were engaged in searching out every objection which might be available in case it could not be proved. We have even hitherto risked the reproaches of which we well knew we might be the object on the part of persons who, with the best intentions, might perhaps have accused us of indifference, or even incredulity in this matter. We were not ignorant, either, that the religion of Jesus Christ has no need of this particular fact, in order to establish the truth of a thousand other heavenly apparitions, which it is impossible to reject without disposing oneself to impiety and blasphemy in regard of the Old and New Testament. Our silence, it is true, was not the effect of a

vain fear, which might have naturally inspired us, by reason of the clamour raised throughout France by certain spirits against this fact, as against so many others affecting religion. This silence was but to follow the admonition of the Holy Spirit itself, which teaches that he who believes quickly is but of light mind; "He that is hasty to give credit, is light of heart." (Eccles. xix. 4.) This is what has imposed upon us the duty of the most careful prudence, principally because of our position as chief pastor.

On the other hand, we were strictly careful not to allow ourselves to think that the Lord might not have permitted an event to happen, (who would dare to deny it?) by which He might have been glorified: for His arm is not straitened, and His power is the same to-day as in past ages.

At the foot of the altar, we have also often meditated on those words in which the great Apostle addressed a holy bishop whom he had ordained, "If we fail in Faith, our incredulity hinders not God, who cannot deny Himself, from being faithful in that which He announces,—*if we believe not, he continueth faithful, he cannot deny himself.*" (2 Tim. ii. 13.) "Advise the faithful of these things, and bear witness to the truth before the Lord. Do not for that lose time, disputing in words; which serves but to pervert those who hear them." (Ibid. v. 14.)

Whilst our episcopal charge made it a duty for us to wait patiently, to reflect, to implore with fervour the lights of the Holy Spirit,

the number of wonderful facts which were being published went on always increasing. One heard of extraordinary cures, worked in various parts of France, and in other countries, even far distant ones. The cases were generally those of sick persons, whose recovery had been despaired of by the doctors, or confirmed invalids, who were reported to have been restored to perfect health after invoking our Lady of La Salette, and partaking with faith of the water of a fountain near which the Queen of heaven was said to have appeared to the two shepherds. From the first we had heard of this fountain. We had been assured that its course was intermittent, and flowed only after the melting of the snows, or after abundant rain. It was dried up on the 19th of September: the next day it began to flow, and has continued flowing without interruption ever since. It is a water, wonderful, if not in its origin, at least so in its effects.

Accounts without number, as well of the event of La Salette as of the wondrous cures which have followed it, had already reached us, and were still coming to us from the neighbouring towns and from various dioceses, some in writing, others printed. One of these accounts has for its author one of our venerable colleagues,\* who made a journey from the shores of the ocean to the mountain in question, and spoke and conversed with the two shepherds in a fatherly manner during almost an entire day.

Another fact, which has appeared to us

\* His Lordship the Bishop of La Rochelle.

almost miraculous, is the concourse hardly credible, which has incontestably taken place on this mountain at different times, but especially on the anniversary of the Apparition: a concourse the more astonishing, when the great distance and other difficulties which a pilgrimage of the sort presents are considered.

Some months after the event, we had already consulted our chapter and the professors of our seminary: but, in consideration of all the facts narrated above, and many others which it would be too long to mention, we judged it proper to organize a numerous commission, composed of men of standing, learned and pious, whose duty it should be to examine and discuss *the fact of the Apparition and its results*. The sittings of this commission have been held in our presence. The two shepherds, who were said to have been favoured with the visit of the *heavenly Messenger*, were there interrogated, separately and together; their answers have been weighed and discussed; all the objections, which it was possible to oppose to the facts related, were freely made. One of our vicars general, who had been appointed by us to collect the different facts, had likewise the duty imposed upon him of drawing up a report on the sessions of the commission, and of arranging the answers to the objections. The work entitled, “*La vérité sur l'événement de La Salette*,” which has been executed conscientiously and impartially, and to the publication of which we gave our approbation, is



an evidence to what extent, and with what persevering attention, the examination was carried out.

Although our conviction was already complete and without a cloud at the conclusion of the sittings of the commission, which were brought to a close on the 13th of Dec., 1847, we were still reluctant to pronounce a doctrinal judgment upon a matter of such importance. However the work of the Abbé Rousselot received, in a short time, the adhesion and consenting voice of several bishops, and of a number of persons distinguished for learning and piety. We have been informed that this book has been translated into all the European languages. Numerous works on the same matter appeared anew, and almost simultaneously, in different countries, published by worthy persons who had come to the scene of action for the express purpose of finding out the truth. The pilgrimage did not abate in vigour. Important personages, vicars-general, professors of theology, distinguished priests and laymen, have made journeys of many hundreds of miles, to offer to the *Virgin, powerful and full of goodness*, their pious sentiments of love and gratitude for the cures and other blessings they had obtained. These marvels were continually being attributed to the invocation of our Lady of La Salette, and we know that several amongst them are regarded as truly miraculous by the bishops in whose dioceses they have occurred. All this is placed beyond doubt in a second volume, published by M. Rousselot, in 1850, and en-

titled, "Nouveaux documents sur l'événement de La Salette." The author might have added that illustrious prelates of the Church were engaged in preaching the Apparition; that in not a few places, and with the sanction at least tacitly given of our venerable colleagues, pious persons had caused chapels to be constructed, which were already much frequented, under the name of our Lady of La Salette,—or that they caused beautiful statues to be placed in her honour in the parish churches—that in fine, many petitions were being presented for the erection of a sanctuary which should perpetuate the remembrance of this great event.

It is well known that people have not been wanting to oppose us. What moral truth, what fact human or divine has been without such? But in order to destroy our belief in so extraordinary an event, so inexplicable without the divine intervention, the circumstances and results of which combine so together in showing the finger of God, another fact was requisite, as extraordinary, as inexplicable as that of La Salette, or at least which might explain the latter in a natural way; but this is what we have not met with, and we declare loudly our convictions.

We have redoubled our prayers, conjuring the Holy Spirit to assist us, and to communicate to us His divine lights. In all confidence, we have likewise claimed the protection of the Immaculate Virgin Mary, Mother of God, looking upon it as one of our sweetest and most sacred duties to omit nothing which

can contribute to increase the devotion of the faithful towards her, and to testify our acknowledgments to her for the special favour of which our diocese was believed to have been the object. For the rest, we have never lost our disposition to entrench ourselves scrupulously within the holy rules which the Church has traced out for us in the writings of learned doctors, and even to reconsider our judgment on this subject, as upon every other, if the Chair of St. Peter, the mother and mistress of all the Churches, should think proper to pronounce judgment contrary to ours.

Such were our dispositions and feelings, when Divine Providence furnished us with the means of enjoining upon the two favoured children the task of communicating their secret to our most holy Father Pope Pius IX. When they heard mention of the Vicar of Jesus Christ, the shepherds understood that their duty was to obey. They made up their minds to reveal to the Sovereign Pontiff a secret which they had hitherto kept with an invincible constancy, and which nothing had been able to tear from them. They wrote it down therefore themselves, each one separately: they then folded and sealed their letters, in the presence of respectable persons, whom we had appointed to act as witnesses, and we charged two priests, in whose trustworthiness we place every confidence, to be the bearers of this mysterious message to Rome. Thus the last objection, which used to be urged against the Appari-

tion, fell to the ground, namely, that there was no secret, or that this secret was of no import, that it was even childish, and that the children were not willing to make it known to the Church.

“Therefore,

“Resting on the principles taught us by Pope Benedict XIV., and following in the path marked out by him in his immortal work on the ‘*Beatification and Canonization of Saints*’ (Bk. ii. ch. 1. no. 12.):

“Having before our mind the account written by the Abbé Rousselot, one of our vicars-general, and printed under this title, ‘*La vérité sur l’évènement de La Salette*,’ Grénoble, 1848:

“Having before our mind also, ‘*Les nouveaux documents sur l’évènement de La Salette*,’ published by the same author, in 1850; both works having received our approbation:

“Having listened to the discussions on both sides of the question, which have taken place before us upon this affair in the sessions of the 8th, 15th, 16th, 17th, 22nd, and 29th of November, the 6th and 13th of December, 1847:

“Having seen likewise, or heard whatever has been said or written since this period, for or against the event:

“Considering, in the first place, that it is impossible to explain the affair of La Salette other than by divine intervention, in whatever manner we regard it, whether in itself, whether in the circumstances connected with

it, or in its object which is essentially of a religious tendency:

“Considering, in the second place, that the marvellous consequences of the event of La Salette are the testimony of God Himself, which manifest themselves by miracles, and that this testimony is higher than that of men and their objections:

“Considering that these two motives taken apart, and with greater reason when taken together, ought to settle the whole question, and outweigh whatever value there might be in the contrary pretensions or suppositions, with which we declare ourselves to be perfectly acquainted:

“Considering, in fine, that docility and submission to the warnings of heaven may preserve us from the fresh chastisements with which we are menaced, whereas resistance of too long a duration may expose us to evils without remedy:

“At the express petition of all the members of our venerable Chapter, and of by far the great majority of the priests of our diocese:

“In order to satisfy also the just expectations of so many pious souls, belonging as well to our fatherland as to other countries, who might at length reproach us with holding captive the truth:

“Having invoked again the Holy Spirit and the assistance of the Immaculate Virgin:

“We declare as follows:

Art. I. We pronounce that the Apparition of the Blessed Virgin to two shepherds, on the

19th of September 1846, on a mountain of the chain of the Alps, situated in the parish of La Salette, and in the archpresbytery of Corps, bears in itself all the marks of truth, and that the faithful may with justice believe it to be indubitable and certain.

Art. 2. We believe that this fact acquires a new degree of certitude, by the immense and spontaneous concourse of the faithful upon the spot of the Apparition, as well as by the multitude of miracles which have followed the said event, and a great number of which it is impossible to question without violence to the rules of human testimony.

Art. 3. Wherefore, in order to testify in a lively manner our gratitude to God and the glorious Virgin Mary, we authorise the devotion to our Lady of La Salette. We permit it to be preached, and allow the moral and practical consequences resulting from this great event to be drawn from it.

Art. 4. We nevertheless prohibit the publication of any particular form of prayers, hymns, or any book of devotion, without our sanction given in writing.

Art. 5. We expressly forbid the faithful, or the priests of our diocese, ever to lift their voice in public or to write against the fact which we now proclaim, and which henceforth calls for the respect of all.

Art. 6. We have lately obtained possession of the ground favoured by the heavenly vision. We propose to ourselves to construct there without delay, a church, which may be a monument of the merciful goodness of Mary

to us, and of our gratitude towards her. We have also formed the project of establishing an hospital for the shelter of pilgrims. But these structures, in a place of such difficult access, and without resources, will demand a considerable outlay. We have counted upon the generous assistance of the priests and people, not only of our diocese, but of France and of foreign countries. We do not hesitate to make them an appeal, which we do with the more earnestness, as already we have received numerous promises, although still insufficient for the undertaking in hand. We beg those devout persons who may feel inclined to help us, to send their offerings to the office of the secretary of our bishopric. A commission composed of priests and laymen, is charged with the duty of overseeing the works, and laying out the funds at command.

Art. 7. Lastly, as the principal object of the Apparition was to call back Christians to the fulfilment of their religious duties, to the worship of God, to the observance of His commandments and those of the Church, to a horror of blasphemy and to the sanctification of the Sunday, we conjure you, beloved brethren, out of regard to your eternal and even temporal interests, to enter seriously into yourselves, to do penance for your sins, and particularly for those you have committed against the second and third commandments of God. We conjure you, our dearly beloved brethren, become docile to the voice of Mary, who invites you to do penance, and who, on the part of her Son, threatens you with spiri-

tual and temporal evils, if, by remaining insensible to her maternal warnings, you harden still more your hearts.

Art. 8. We wish and ordain that this our pastoral letter be read and published in all the churches and chapels of our diocese, at the parish mass or at the community mass, on the Sunday immediately following its reception.

Given at Grenoble, under our signature, the seal of our arms, and the countersign of our secretary, the 19th of September, 1851, (fifth anniversary of the famous Apparition).

✠ PHILIBERT, *Bishop of Grénoble*,

By command,

AUVERGNE,

*Honorary Canon, Secretary.*

This magnificent pastoral letter was received with great joy and eagerness, throughout the Catholic world. Bishops reprinted it for their own dioceses, or embodied it in their own pastorals. It was copied into nearly all, if not all, the Catholic journals in Europe, and was even published in the religious periodicals of Rome, without correction from the severe censorship practised in the holy city. Yet Rome, with that caution and prudence which is her characteristic, did not pronounce that final decision which brings all discussions to a close. She has nevertheless permitted us to believe in the Apparition, by authorizing the clergy, in a solemn indult, to "celebrate the remembrance of this Apparition," by certain Masses and Offices appointed to be said on the



anniversary itself, and on certain feasts. Rome is therefore with us, having implicitly sanctioned everything that has been done by the Bishop of Gr  noble all through the affair. But the best proof of the encouragement given by the Holy See to the devotions of La Salette, is the great number of spiritual advantages granted by the Sovereign Pontiff in favour of the confraternities and pilgrimages connected with it. The list is as follows:—

I. By a Rescript of the 24th of August, 1852, the Sovereign Pontiff declared the High Altar of the Sanctuary of La Salette, a privileged Altar in perpetuity.

II. By a Rescript of the 26th of August, 1852, he grants permission to say a votive Mass of the Blessed Virgin to all priests who come to La Salette, on any day of the year except on the great Festivals and privileged Ferias.

III. By a Brief of the 26th of August, 1852, the Sovereign Pontiff grants to the members of the Confraternity of La Salette

1. A plenary indulgence on the day of entering the Confraternity.

2. A plenary indulgence at the hour of death.

3. A plenary indulgence once a year, the day of the principal festival of the Confraternity.

4. An indulgence of seven years and seven quarantines, four times a year, on days appointed by the Ordinary.

5. Sixty days indulgence for every work of piety or charity performed by the members.

IV. By a Brief of the 3rd of September, 1852, the Sovereign Pontiff grants a plenary indulgence once a year, to every one who visits the Church of La Salette.

V. By another Brief of the same date he grants,

1. A plenary indulgence to the faithful who follow the exercises of the missions given by the missionaries of La Salette, provided they have assisted at three, at least, of the discourses.

2. Two hundred days indulgence each time they assist at one of the discourses.

VI. By a Brief of the 17th of September, 1852, His Holiness grants to ten of the missionaries of La Salette, the power to indulgence crosses, medals, and beads.

VII. By a Brief of the same date, he gives the missionaries of La Salette the power of conferring the Scapular.

VIII. By a Brief of the same date, the Confraternity of La Salette is erected into an Arch-confraternity, under the name of our Lady of Reconciliation of La Salette.

IX. Lastly, by an Indult of the 2nd of December, 1852, granted at the request of the Bishop of Gr  noble, the Sovereign Pontiff gives permission to solemnize publicly the Apparition of La Salette each year, on the 19th of September, the day of the anniversary, or on the Sunday following, by the singing of a solemn Mass and Vespers of the Blessed Virgin, in all the Churches of the diocese of Gr  noble. The clergy are also authorized to celebrate the memory of the

Apparition, by saying on that day the entire Office and Mass of the *Patronage of the Blessed Virgin*.

So far the doctrinal judgment of the Bishop of Grénoble, and the sanction and countenance of Rome for the Pilgrimage. In the presence of such authorities, a Catholic mind can have but one opinion on La Salette.

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#### USEFUL INFORMATION CONCERNING INDULGENCES.

Before proceeding further in our Manual, it may be useful to say a word about indulgences and the conditions necessary for gaining them. It is astonishing how often priests have to answer questions on these points, all which might easily be supplied by a few practical remarks inserted in our books of devotion. In this place they will serve the additional purpose of an introduction to the Rules of the Confraternity, which follow.

##### *First, as to the nature and object of Indulgences.*

Sin is remitted principally by means of two Sacraments, Baptism and Penance. Both Sacraments have certain conditions annexed to them, the fulfilment of which is essential in the Sacrament for the forgiveness of sins. But supposing sin to have been remitted by either Sacrament, there still exist important distinctions between Baptism and Penance.

One of the distinctions consists in this, that whereas holy Baptism washes out from the soul every stain of sin, both as to *guilt* and *punishment*,\* in the Sacrament of Penance, whilst the *guilt* is remitted, the punishment due for the sin or sins often remains to be expiated; or, in other words, the *eternal death*, which is the wages of sin, is changed by the Sacrament of Penance into a *temporal punishment*. Now the Indulgences of the Church have to do with this punishment.

As "nothing defiled can enter heaven," it is certain that at some time or other we shall have to suffer this punishment. But the fire of purgatory is very dreadful. The question is, therefore, can we do anything *here* to expiate our sins? The Catholic Church tells us that we can.

*The first means*, is the faithful performance of the penance imposed on us by the priest in confession. There is no doubt but that some of our punishment may be remitted by this means. But, generally speaking, the penances given at the present day are light and short, and consequently by no means an adequate equivalent for the punishment we have deserved for our sins. There still remains then, a great deal for us to do, even after our sacramental penance has been well performed.

*The second means* consists in making use of spiritual and corporal works of supererogation, as a means to expiate sin. Such would be,

\* Catechism of the Council of Trent, (Part. II. chap. ii. 42, 45.) St. Thomas, St. Augustine, St. Ambrose, St. Jerome, St. Paul, Rom. (vi. 4.) Coloss. (iii. 9, 10.) Ephes. (iv. 24.)

for instance, frequent acts of Christian piety, and a continual practice of mortifying the body and the mind, *all performed for the love of God*, by which they become supernatural acts of virtue. Every act of this sort done with the view of pleasing Almighty God, and expiating our sins, has the effect of wiping out from our account at least some part of that penance which God has the right to exact from us.

*The third means* of expiating our sins, is to accept cheerfully from the hand of God whatever crosses and troubles He may send us. These would be, for example, the infirmities of body or mind with which we may become afflicted, the loss of objects which have been dear and precious to us, the persecutions and humiliations we may become subject to: in a word, everything that may occur to afflict, annoy, or humble us during life. Almighty God sends us these trials expressly to purify our souls, and to bear them with patience and a holy courage, in a spirit of submission and resignation to the Divine justice, is certainly a great step towards accomplishing on earth the punishment which God awards to our sins. By these means we can do much towards blotting out the dread account, which would otherwise stand against us in the awful judgment day. But to any one who has once understood what the malice of sin is, and how great an evil it is to have offended God, however slightly, it will soon become apparent that even all these good works well performed, will fall far short of cleansing a poor soul, who, to gain heaven,

must become white as snow. In the case in point, we may easily apply to ourselves the words of the apostle, "that the sufferings of this present time are not worthy to be compared with the glory to come" (Rom. viii. 18.). The Church, therefore, places at the disposal of the faithful

*The fourth means* of satisfaction for sin, namely Indulgences. Through indulgences the superabundant merits of our Lord Jesus Christ, the merits of the Blessed Virgin, and the merits of all the saints, who have suffered and merited incomparably more than the expiation of their sins demanded, and the merits besides of all the good works and acts of piety done by the faithful throughout the world, are applied to such souls as have committed sin. The entire store of these superabundant merits form what is called "the treasure of the Church:" and when the pastors of the Church make application of this treasure to our wants, they are said to "grant an indulgence."

The pastors of the Church dispense the spiritual treasure of indulgences, much in the same way as other rulers dispense the treasures of the societies of which they are the heads: and they possess this right to apply the merits of Christ and His saints, in virtue of the Communion of Saints, and the special power conferred on them by our Lord Himself. The "Communion of Saints" means the union which exists between the three parts of the Church of Christ, namely, the Church triumphant or the Saints in heaven, the Church

suffering or the Souls in Purgatory, and the Church militant or the Faithful on earth, a union by which these three distinct parts form but one and the same Church, of which our Lord Jesus Christ is the invisible head, and the Pope, the vicar of Jesus Christ, the visible head on earth. By this holy communion, every member of the Church has a right and title to participation in the spiritual treasures she possesses. Again, that Jesus Christ gave power to His apostles and their successors to grant indulgences, is certain: for what is an indulgence but the remission of the punishment of sin? Now the power given to the Church to remit sin is clear from St. Matthew, (chap. xvi. 18.) But this power is absolute and without limit, "Whatever you shall loose on earth, shall be loosed in heaven:" therefore the Church has power over sin, and everything resulting from it.—But our sins can only be forgiven through a perfect act of contrition, or by sufficient contrition with sacramental absolution, which acquits our debt of sin more or less according to the dispositions we are in. As it often happens, however, that the dispositions of the penitent, however good, are not sufficient to deserve, besides the forgiveness of the sin itself, the remission also of the punishment, the Church steps in and tells us, on the authority of Christ, that she is provided even for this case, and that by the pious use of indulgences we can obtain our full pardon.

The words of Christ, therefore, are an entire justification of the doctrine of the Church on

indulgences. This same divine power has always been exercised from the time of St. Paul, in the early centuries of the Church, through the middle ages, down to the present day. Every Pope and bishop that ever governed the Church has used it, many councils proclaimed it, and others mentioned it as an acknowledged doctrine: the Council of Trent anathematized any one who should deny it.

*Secondly, as to the various kinds of Indulgences.*

Indulgences are of two kinds, *partial* and *plenary*. A partial indulgence, as the name implies, remits only a part of the debt of sin. A plenary indulgence remits the whole penalty, which, after the sin has been forgiven, may perchance have remained to be expiated. The Church sometimes grants one kind of indulgence, sometimes another; and her power over sin being unlimited and unrestrained, she is at perfect liberty to grant either or neither.

Again, some indulgences are applicable only to the living, others to both living and dead. (By the term "dead," is meant, of course, "the souls in purgatory." The saints in heaven are beyond the *need* of indulgences, and the souls in hell are beyond the *reach* of indulgences,—“Out of hell there is no redemption.”) When an indulgence is granted for the dead, it is said to be granted “by mode of suffrage.” The meaning of this is, that the Church on earth, having no jurisdiction over



departed souls, and being, in consequence, unable to apply to them absolutely the merits of Christ and His saints, yet does so as far as she can by mode of suffrage, that is, she offers up these merits to God as her "suffrage," if He would please to accept it, for the poor souls in purgatory.

When an indulgence is granted for a limited time, say 40, 100, 300 days, or a year, or ten years, it does not mean that the person who gains it will be let off the corresponding quantity of time of his punishment in purgatory: it means that he who gains it will have as much punishment remitted to him, as he would have had in the early ages of the Church, when public canonical penances were in vogue, by doing penance for the same number of days or years. Also, if any one should chance to see an inscription like the following, (there are many such abroad) placed over an altar, "For every Mass said here, a soul is liberated from purgatory," let him understand what it really means. It signifies simply this, and no more, that the Church does as much as in her lies for the liberation of that soul, by bestowing liberally her graces on that particular sanctuary. We must take the Church as the interpreter of her own laws and customs.

Some people are offended at the great number and profuseness of indulgences. It is making the matter too common, they say. But the pastors of the Church, who know the wants of their flocks, are the best judges of this. Besides, nothing in reality can be more

beautiful, or more truly Catholic, than this adaptation of the treasures of the Church to the wants of all persons without exception. Men have different temperaments, and are placed in different positions. One man may make use of one means of grace, another with profit of another means. But the Church regards them all as her children, and like our Lord, wishing to save them all, multiplies in her indulgences the ways of salvation, which, according to each one's taste or wants, is open alike to the child as to the old man, the learned or ignorant, and so forth.

Supposing that I have gained a plenary indulgence (some one will say), what is the use of my trying to gain more? This is not an uncommon perplexity with good people, who think they know a deal about the matter, whereas, perhaps, they want instruction as badly as any child in the schools. In reply, the Church would quietly ask them, how they could tell that they had gained the plenary indulgence at all, or if they had, how they knew they had gained it to the full extent? In truth, it is generally impossible to have any certitude on the subject. We dispose ourselves to make a good confession, and effectually obtain absolution of our sins. The guilt has been erased; but not always, indeed seldom, the punishment. How much of this debt remains to be liquidated, no one knows but God. To procure its remission, we perform, it is true, all the works, and say all the prayers we hear of. But who can inform us, whether in all this, there was enough co-

operation on our side? Almighty God and the Church do their part: but have we been sufficiently fervent, contrite, humble, loving to God, so as to disarm as it were the divine justice? No doubt God, in His great mercy, considering our weakness, and our efforts however poor to serve Him, will deal out some pardon to us: but no one can dare to say that he has done enough to obtain entire forgiveness. It is, therefore, very important to have frequent recourse to this precious help. But, on the presumption that we have gained fully a plenary indulgence, almost everyone commits some sort of venial sin during the day: we shall be punished for these, if we do not get pardon somehow. Another reason then for trying continually to gain indulgences.—Moreover, when indulgences are applicable to the dead, we may liberate them from purgatory, or at least relieve their pains, or shorten their term, by offering indulgences for them.

The person, therefore, who declines making use of the indulgences on the ground that he has already gained one, is either very foolish, or simply does not know his religion.

Let no one think that the Church, in opening the way to the remission of sins through indulgences, means thereby to exempt us from the necessity of working out our own penance on earth. The intention is to supply that which may be deficient in ourselves, just as a charitable man relieves the poor without wishing by that to encourage idleness. Besides, we can never be sure, whether we have

entirely fulfilled all the conditions requisite for gaining an indulgence, however pious we may have been: and then, with stronger reason, if we have given up our practices of penance, we may be pretty sure, from the state of our mind, that we have failed in fulfilling those conditions. Further, no one can be truly sorry for his sins, without desiring heart and soul to follow his suffering Lord by the way of the Cross. Again, does not the Holy Spirit, through the mouth of king David, warn us to "keep our sins always before us?"

There is, consequently, ample room both for the merit of good works and penance, and the grace of indulgences.

### *Thirdly, as to the Conditions of Indulgences.*

Certain conditions are necessary for the gaining of *all* indulgences. 1. The soul must be free from mortal sin; 2, the heart must retain no affection for sin, even venial; 3, the works or prayers, imposed as a condition for gaining the indulgence, must be done or said; 4, in doing these works, or saying these prayers, it is absolutely necessary to have the intention of gaining the particular indulgence for which they are done or said, or, in other words, of satisfying God for our sins.

Speaking generally, the following are the principal works which the Church habitually imposes as the conditions for indulgences. Confession, holy communion, assisting at public offices or devotions, particular prayers to

be said, or particular prayers to be said at particular times, in particular postures (such as kneeling), or in particular places: finally, fasting, alms-deeds, and in general all pious works of Christian charity and penance. These are sometimes enjoined altogether, sometimes separately, that is, some for one indulgence, some for another.

When a plenary indulgence is granted, the intention of praying for the intentions of the Church is nearly always required as a condition. It is well to understand the meaning of this. By praying for the intention of the Church, or of the Sovereign Pontiff, is meant praying for peace, the exaltation of the holy Catholic Church, the propagation of the Faith, and the conversion of unbelievers, the extinction of schisms and heresies, peace and concord between Christian princes, and the graces necessary for our holy Father the Pope in the guidance of the universal Church. How has this condition got to be fulfilled? The Church has not appointed *any* prayer for this purpose: consequently, the prayer in the Garden of the Soul, and in other Catholic books, although well adapted and good, is not of obligation. We may satisfy this obligation by reciting any prayer we please, for instance, the litanies of the Holy Name, or of the Blessed Virgin, certain psalms, the Rosary, or anything else, so long as it is a *vocal* prayer, and that we say it for the above-named intentions. In Catholic countries, the practice most common amongst the people is to say five Our Fathers and five Hail Maries for this end.

When we are told that, to gain an indulgence, it is necessary to make a visit to a certain or some church, and to pray there "for some space of time," it is well to understand distinctly that a prayer of *less duration than ten minutes* would assuredly not satisfy this condition.

Priests are often asked this question—*when an indulgence is granted for a particular feast, for example, Whit Sunday, or Corpus Christi, is it necessary to go to confession on the feast itself, or at least on the eve of the feast?* No, it is not. Pope Pius VII., by a decree of the 12th of June, 1822, has permitted the condition of confession, annexed to indulgences, to be fulfilled, by all those who have not committed mortal sin since their last confession, simply by approaching the tribunal of penance, at any time during the eight days preceding the day fixed for the indulgence.

Supposing that, through ignorance, inadvertence, or forgetfulness, I leave out one of the conditions imposed, am I thereby necessarily deprived of the benefit of the indulgence? Yes: if the condition is essential in substance, as, for instance, omitting some prayer enjoined, or a visit to a church, or the like. But if the omission is trifling, as it might be, in reciting the Rosary, to leave out a Hail Mary or two, or a few words in our prayers, it is certain that such would not prevent the gaining of the indulgence. And the reason is, because, although he who grants an indulgence has the right to impose certain conditions for fulfilment; these conditions are always supposed

to be prescribed in a reasonable manner, that is, with some allowance for human weakness. Otherwise it would scarcely be possible to gain any indulgence.

The Pope alone has the power of granting Indulgences to the whole Church: but each Bishop in his diocese, and Archbishops within their provinces, have the power of granting one years' indulgence at the dedication of a Church, and forty days at other times, according to the limitation of the sacred Canons, as the Council of Constance expresses it.

The difference between a plenary and a partial indulgence has been explained above. Now, a *Jubilee* is a plenary indulgence with certain privileges annexed, granted to the universal Church, and distributed over a certain period of time. The Pope alone has the power to grant Jubilees; and he does so usually every twenty-five years, according to the present discipline—also on the occasion of any great event, such as for prayers before the definition of the Immaculate Conception: or in times of trouble and distress, as fifteen years ago for the Church in Spain.

The above information and thoughts should serve to excite in us great fervour in the practice of trying to gain indulgences. There is perhaps no country in the world, where Catholics seem to know so little about these spiritual treasures, or where people appear to value them so little. And yet the doctrine of Indulgences is just as much a part of the Catholic Faith as the Incarnation or the Real Presence, which, if any one shall deny, he

cannot be saved. Now, not to practise our faith is next door to losing it: hence, if any one neglect indulgences, he so far endangers his Faith. Besides, this nation has an immense deal to do, in wiping away the sins of its forefathers: for, it must never be forgotten, Wicleff the Englishman comes first in the list of those who have raised their blasphemous voices against the holy doctrine of Indulgences.

May these words serve, therefore, to exhort our Confraternity to the constant use of these spiritual treasures—first, lest otherwise they practically lose their faith; secondly, because of their great benefit and value. Purgatory is a dreadful punishment. But on the other hand, we may be sure of one thing, namely, that if we labour with all our heart and soul to gain indulgences, God in His turn will remit to us the penalty of our sins, and that our stay in Purgatory will at least be very short, compared to what otherwise it might have been. So likewise with the souls now suffering there. Should Almighty God deign to accept “our suffrage” offered to Him for some poor soul, that moment it is liberated from the painful flames, and is admitted directly into heaven! How great the value of an Indulgence!



RULES OF THE CONFRATERNITY OF OUR LADY OF  
RECONCILIATION OF LA SALETTE.

## ARTICLE I.

An association of prayers and good works is established in the Church, under the title of "Our Lady of Reconciliation of La Salette."\*

## ARTICLE II.

The object of this association or confraternity is, 1, to appease, through the intercession of the Blessed Virgin, the wrath of her Divine Son, which is provoked especially by the violation of the three first commandments of God, and the laws of the Church on fasting and abstinence; 2, to obtain, through the same channel, from our Lord Jesus Christ, special graces of conversion for sinners, to obtain their return to the observance of the commandments of God and the Church, but especially to the practice of the *first*, by Faith, Hope, and Charity, morning and evening prayer; of the *second*, by respect for the holy Name of God, and by zeal for the extirpation of cursing and blasphemy; of the *third*, by the sanctification of the Sundays and Festivals, and of the laws of *abstinence and fasting* laid down by the Church; 3, to obtain, in a word, all such graces, spiritual and temporal, as the members of the Confraternity stand most in need of.

Brief of His Holiness Pope Pius IX., Sept. 7, 1852.

ARTICLE III.

The members are invited to strive to obtain these objects:

1. By praying much for this intention; 2, by themselves observing all the commandments of God and of Holy Church, and by doing their best to cause all those under their control or influence to observe them; 3, by propagating, in every possible way, the devotion to our Lady of La Salette, as for instance, by offering up masses and communions, by relating the miracle, by distributing holy pictures and medals of it, by inducing others to enrol themselves in the Confraternity; 4, by saying every morning one Our Father and one Hail Mary, and the invocation, "Our Lady of Reconciliation of La Salette, pray for us sinners."

ARTICLE IV.

All Catholics of either sex are invited to enrol themselves in this Confraternity. Children, who can say the Our Father, and the Hail Mary, and the Invocation, are also admitted.

ARTICLE V.

Every member is to give his Christian name and surname, to the Director of the Confraternity, to be enrolled on the books. Religious are enrolled with the name by which they are known in religion.

ARTICLE VI.

The Superior of the Missionaries of La

Salette is the Director of the Archconfraternity. He alone is empowered to aggregate the branch Confraternities, which have been canonically erected by the Bishop of each diocese. The parish priest (or in England he who fulfils the duties of parish priest) the chaplain or superior of a community is *ex officio* the director of the Confraternity where it is erected.

#### ARTICLE VII.

The members are to recite, morning and evening, one Our Father and one Hail Mary: the usual Our Fathers and Hail Maries of our daily devotions, may be applied for this purpose.

#### ARTICLE VIII.

The members are strongly *recommended* to wear a blessed medal of La Salette, and to place the picture of the Apparition in some conspicuous place in their houses.\*

#### ARTICLE IX.

The members are invited to make an offering to the Confraternity at the time of enrolment, and to renew their offering at least once a year.

#### ARTICLE X.

Where it is feasible, a service or exercise of expiation is established in the Confraternity, to disarm the wrath of Almighty God. It should be performed at least once a fortnight.

\* The medal and picture of La Salette may be had of Messrs. Richardson, publishers, Derby: as also the new ticket of enrolment.

ARTICLE XI.

The Director of the Confraternity offers the Holy Sacrifice, on a day assigned in each month, for the intentions of the Confraternity, and once a year for all departed members.

ARTICLE XII.

The *principal feast* of the Confraternity is the 19th of September, anniversary of the Apparition of our Blessed Lady on the mountain of La Salette.

The *lesser feasts* (if the bishop of the diocese so approve) are as follows:—

The 21st of November, (Presentation of the Blessed Virgin).

The 2nd of February, (Purification of the Blessed Virgin).

Friday in Passion Week, (Feast of the Seven Dolours of the Blessed Virgin).

The 16th of July, (Our Lady of Mount Carmel).

ARTICLE XIII.

The following are the Indulgences accorded by His Holiness Pope Pius IX., (by a Brief of the 26th of August, 1852,) to the pious association in honour of our Lady of Reconciliation of La Salette.

1. A plenary indulgence on the day of enrolment.

2. A plenary indulgence on the 19th of September, or on the Sunday following, according as the feast of the Apparition is celebrated, provided the members communicate, and devoutly visit the church or oratory

of the Confraternity, and pray there for some space of time for the intentions of the Sovereign Pontiff.

3. A plenary indulgence at the hour of death, on fulfilling the above conditions; or, if this cannot be done, on invoking from the heart, if they cannot do so with the mouth, the Holy Name of Jesus.

4. An indulgence of seven years and seven quarantines,\* if the Bishop of the diocese so approve, on each of the four lesser feasts of the Confraternity, provided that having confessed and communicated, the members visit the church or oratory of the Confraternity, and pray there for some space of time, according to the intentions of the Sovereign Pontiff.

5. An indulgence of sixty days every time that the members do a good work, or any act of charity.

All these indulgences are applicable "by way of suffrage" to the souls in Purgatory. No member can gain these indulgences who does not say daily his *Our Father* and *Hail Mary*, as enjoined above.

#### ARTICLE XIV.

The Rules and Statutes of this Confraternity do not oblige any one under pain of sin, that is, there is no sin committed by not observing them—unless of course, this should be done out of contempt. No change can be made in the Rules without the license of his Lordship the Bishop of the particular diocese in which the Confraternity is erected.

\* A Quarantine is forty days.

### WHAT IS NECESSARY FOR THE ERECTION OF A CONFRATERNITY OF LA SALETTE.

In order to erect a Branch Confraternity of our Lady of Reconciliation of La Salette, the following is necessary:

1. The license of the diocesan Bishop to establish the said Confraternity.

2. A set of rules for the Confraternity, which have been approved of by the Bishop.

3. The enrolment of the members in a book kept specially for the purpose.

4. Letters of aggregation and affiliation to the Arch-Confraternity of La Salette, in virtue of which a Branch Confraternity becomes participant in all the privileges and indulgences granted by the Pope. These letters can be obtained by application to the Superior of the Missionaries at La Salette.

*Note.*—No Confraternity can be erected within a lesser distance than three miles from any church, chapel, or oratory, in which another Confraternity of the same kind is already established. (Bouvier on Indulgences.)

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### USEFUL INFORMATION FOR PILGRIMS TO LA SALETTE.

The shortest and cheapest route from London to La Salette, is the following. Railway from London to Newhaven, near Brighton. Steamer from Newhaven to Dieppe. Railway from Dieppe to Paris, and from Paris to

Lyons, the whole way. From Lyons to Grénoble there is as yet no railway, but public conveyances are abundant. From Grénoble to La Salette, the road is easily found.

Unless pilgrims wish to frequent *fashionable* hotels, which is not likely, it may be useful to mention some which although cheap, are yet good, and much visited by Catholics. In Paris there is the Hôtel des Missions étrangères, in the Rue du Bac; the Hôtel Fénélon, in the Rue Férou, Place St. Sulpice; the Hôtel Vatican, in the Rue Vieux Colombier; there is also the Hôtel de Flandre, but in a more expensive quarter. The best hotel for Catholics in Lyons is the Hôtel de Rome, Place de la Cathédrale.

The journey to La Salette and back, allowing four or five days on the mountain, can be performed in about a fortnight. Twenty pounds will pay every expense: but, with economy, it can be done of course for much less.

The missionaries of La Salette ordinarily give four public Retreats at the Sanctuary every year. The first takes place in the last week of May, the second generally in the second week of July, the third in the second week of August, and the fourth is arranged so as to terminate on the 19th of September, the anniversary of the Apparition. These are the usual times of Retreats.

The best season of the year for a journey to La Salette is either at the end of May, or in September. The summer months are very hot in the South.

## PART II.

**This second part of the Manual consists of certain prayers and devotions, to be used in public or privately by the members of the Confraternity.**





# MANUAL

OF THE

## CONFRATERNITIES OF LA SALETTE,

ESTABLISHED IN ENGLAND.

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### PART II.

#### *The Service of Expiation.*

It is customary in the Confraternities of La Salette, to have what is called a "Service or Exercise of Expiation," at regular intervals. This is sometimes done once a month, sometimes every fortnight, and not unfrequently once a week. Its object is to disarm the anger of Almighty God, and to make some reparation for the awful amount of sin which has been committed, and is daily being committed, against the Divine Majesty, by breaches of the first, second, and third commandments especially, and the laws of the Church on fasting and abstinence.

Different countries have different customs in their services of expiation. In England, the following mode and order may be used.

- I. *We fly to thy patronage, &c.*, which may be said or sung as circumstances suggest.\*

\* Everything to be said or sung in this Service of Expiation, or in the devotions of the Novena and Triduo, will be found on reference to this second part of the Manual. The Music is also published separately by Messrs. Richardson.

II. The Prayer, *O Jesus ! ever full of mercy, &c.*, or the Prayer, *O God, who dost not cease, &c.*

III. The Litany of the Blessed Virgin, or else one of the following pieces,—The Plaint of our Lady, Mary our Refuge, the *Tota pulchra es*, the *Salve Regina*, or the *Ave Maris Stella*.

(If advisable, a Discourse may here be introduced, or else some spiritual reading may be given, taken from one of the days of the Novena.)

IV. The Psalm *Miserere*, said or sung, in English or in Latin, as may be deemed best according to place or time.

V. *Spare, O Lord, &c.*, (three times,) with the versicle, response, and prayer.

VI. *Particular prayers for particular intentions*, as, for instance, 3 Our Fathers and 3 Hail Maries, for the conversion of sinners;—1 Our Father and 1 Hail Mary, for the members of the Confraternity and for benefactors;—1 Our Father and 1 Hail Mary, in honour of the Immaculate Conception, which is now an article of faith; and so forth.

VII. The Hymn of the Confraternity.

There is no reason why this order should not be varied, if necessary: but the above seems appropriate, as embodying in an English dress the spirit of the exercises adopted abroad for the Confraternities of La Salette.

### Occasional Services.

A *Novena* is a form of prayer to be practised for nine days previous to any feast, or as devotion may otherwise suggest. A *Triduo* is a form of prayer for three days, to be used in our devotions in a precisely similar way to the Novena.

In order to make a Novena or Triduo properly and with fruit, the following is recommended. 1. To meditate a little every day during the time specified; or, if this cannot be done, to listen at least to some spiritual reading; to form daily some good resolution; to say daily some particular prayer. 2. To practise mortifications more than usual, such as may chastise the body or mind, by depriving ourselves, for example, of some lawful enjoyment. 3. To be more full of sweetness, and charity, and patience with our neighbour than ordinarily. 4. To propose to ourselves an especial intention, such, for instance, as the conversion of some sinner, heretic, or unbeliever; the acquisition of true humility for ourselves, or purity, or any particular grace or blessing even temporal. 5. To pray every day for ourselves and relations, for the Church, &c.

In our Confraternity, a Novena might advantageously precede our principal feast, namely, the 19th of September. The Triduo might be used before the four minor feasts.

Our Novena is made to consist of some ap-

propriate Spiritual Reading daily, with a Good Resolution, and a Prayer to our Blessed Lady, taken from the Fathers and Doctors of the Church. The following order is suggested for the *Novena*.

I. A Hymn, or any of the pieces inserted in the Appendix.

II. Spiritual Reading.

III. A Good Resolution.

IV. A Prayer to the Blessed Virgin, to be said kneeling.

V. The Hymn of the Confraternity.

The same order may be adopted for the *Triduo*, and with respect to the Spiritual Reading, &c., any of the days from the *Novena* may be selected. It is perhaps well to mention, however, that the three last days of the *Novena*, which are longer than the rest, have been intended expressly for this purpose.

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## The Novena.

### FIRST DAY.

*Spiritual Reading.*—"God is wonderful in His saints," says the Psalmist. It is His delight to honour them, not only in heaven, but on earth also. He fills their souls with happiness and joy, which is the reward of the just; and as for their mortal remains or relics of the body, He is pleased to work miracles by them to attest their glory. But it is particularly in regard of Mary, the Mother of

His Divine Son, that God has vouchsafed to perform such great things, in order that all ages should witness the accomplishment of that prophecy pronounced by the Blessed Virgin herself, "Because He hath regarded the lowliness of His handmaid; behold henceforth all nations shall call me Blessed." With the same end, Almighty God has inspired His Church to institute from time to time various beautiful devotions in honour of the Blessed Virgin, such as the Month of Mary, Novenas and Triduos, and her many festivals throughout the year. In the same spirit there have sprung up all over the Christian world multiplied sanctuaries to Mary, whither the devout Faithful have ever flocked in pilgrimage to invoke her intercession. It is for us, therefore, if we would follow in the steps of Holy Church, (and who amongst us can dare to say that he will not?) never to cease, but rather daily to increase our desire and means to honour Mary, whom the whole Church honours, whom the saints and angels honour, and whom God Himself delights to honour. "He hath done great things to me, who is mighty." There can be no respect or worship too high that we can give her, so long as it does not equal the supreme worship due to Almighty God alone. Let us never fear, then, to honour the Mother of our God, always remembering that, as in this unfortunate country her holy name is so much dishonoured, it is a *duty* with us to reverence her the more.

The devotion to the Blessed Virgin is a very wholesome devotion for Christians. It

is certain that those who practise it faithfully to the end will never be lost. Can we be surprised therefore, that God, who wishes that all should be saved, should have inspired His Church with a knowledge of the outward signs most pleasing to Him in the devotion and honour due to Mary? Being formed of body and soul, our external worship is necessary to preserve the worship of our hearts. God Himself, in the Old Law, gave to His chosen people not merely a spiritual religion, but a religion also of forms and ceremonies, which was required to nourish and support the former. Our Lord Jesus Christ also has instituted for the same purpose the Adorable Sacrifice of the Mass, and the Seven Sacraments which are the outward signs of inward grace. And not less has the Church, filled with the Holy Spirit, found it necessary to ordain certain external practices of piety in her festivals and processions, in her ceremonies, in fasting and public prayer, in order that by such means the interior virtues of Faith, Hope, and Charity should be perpetuated and confirmed within us. On the other hand, such is the weakness of man, that we soon become familiarized with what every day we see. It has no longer for us the same charm and value, as when first we saw or heard it. But God is ever merciful, and in new ways is thus ever exciting our devotion and fervour. Hence the many miracles and wonders which He is continually operating, to astonish or terrify us, and bring us back to the home from which we strayed.

Who does not here admire the goodness of our heavenly Father? Thus may be explained the visions and prodigies which had the effect of establishing in the Church the festivals of Corpus Christi, of the Sacred Heart, and others; and thus also may we explain the mystery of the Apparition of our Blessed Lady on the mountain of La Salette, an event which, as everybody knows, has had the most astonishing effects in converting hardened sinners, and in bringing even whole towns and populations back to a life of repentance and grace.

There is every reason to believe that the mountain of La Salette, and the events which happened there, will become for Christians an abundant source of grace. Already the most wonderful conversions have taken place at that holy sanctuary, and these, which are of yearly and monthly occurrence, together with the quantity of undoubted miracles which have been worked in connection with La Salette, give just ground for looking hopefully towards the future. France has had a large share in the blessings of La Salette: and as for this poor country, stained as it is with sins of the blackest dye, whose sons are for the most part without the fold of Christ, is there no hope yet left for it? We may still trust that there is, if we but humble ourselves before God, and implore the help of His holy Mother. England was once called the dowry of the Blessed Virgin, and if we return to her gentle patronage, she will look down towards us with loving eyes from that sacred moun-



tain. From the recesses of that holy sanctuary the Mother of God, who is also *our* Mother, will ward off the scourges that threaten, and save us from ruin spiritual and temporal. From that mountain, in a word, will come to us all graces through Mary our Mother. With great faith and confidence, then, let us exclaim with holy King David, "I have lifted up mine eyes to the mountains, from whence help shall come to me." (Ps. cxx.)

*Good Resolution.*—I resolve from this day forth, to use my utmost endeavours to propagate true devotion to the Blessed Virgin, a devotion so loved by God, so conformable to the spirit of the Church, and so good and wholesome for our own souls.

*Prayer of St. Athanasius*, (patriarch of Alexandria, who lived in the fourth century).—O thou who art our sovereign Queen, it is to thee that God grants every sort of grace. Thou art called "full of grace," because thou hast been filled over with grace by the Holy Spirit, who has descended upon thee. We do entreat of thee, impart to us some portion of the precious gifts the fulness of which thou dost possess. Give ear to our prayers, O most holy Virgin, and be thou mindful of us. Dispense unto us those riches and that abundance of graces with which thou art filled. The archangel saluted thee, and called thee "full of grace." All nations call thee blessed. The whole hierarchy of heaven blesses thee; and we, who are of the hierarchy of this earth, also address thee, saying, "Hail, O full of

grace, the Lord is with thee. Pray for us, O Mother of God, our Lady, our Queen."

## SECOND DAY.

*Spiritual Reading.*—It is related in the history of the Apparition of La Salette, that our Blessed Lady appeared with the emblems of the Passion suspended from her neck. On the many previous occasions of her visiting this earth, never before had the Blessed Virgin appeared in such guise. We may learn hence, that the age we live in, is an age which is continually crucifying our Blessed Lord again. Our Lord is crucified again in our day, by the gross unbelief, which is far more general now than ever—by the icy indifference to religion, which is freezing up men's hearts,—by the blasphemies which, in these times flow like a stream from the mouths of man, woman, and child,—by the abominable sin of avarice which, especially in England, causes men to sacrifice everything for money,—by the unbridled lust and hunting after pleasure, which makes people more like beasts than Christians. These, and the like, are the prevailing sins of the day; and our Blessed Saviour sees His Passion and sufferings, not only gone over anew, but their whole fruit and effect rendered useless to the greater part of mankind. Is not this enough to afflict the heart of our Divine Lord? And has not His Blessed Mother, who suffers with Him, full reason to partake of the pain and sorrow of her Son? Doubtless, were she not now in

glory in heaven, she would again endure all the anguish she suffered for our sake at the foot of the Cross. It is easy to understand, therefore, what significant meaning is contained for us in this vision of the Blessed Virgin, clothed with the instruments of the Passion. Well may we see why Mary has chosen as the time of her Apparition, the eve of the day on which the Church commemorates her Seven Sorrows. Let us never cease, then, to implore of God to forgive us our sins, by the outraged Heart of Jesus and the wounded Heart of Mary His Mother.

Our Lady of La Salette weeps, and weeps bitterly, over the loss of faith in our age: she bewails the laxity of morals, the impurities and other degrading sins for which this age is conspicuous; her sacred Heart is loaded with grief, as she sees the sacraments neglected, the churches profaned, the ministers of God and the religious orders insulted—as she sees men, vile and ignorant, impiously pretend to sit in judgment on the Church of the Great God. And as for us, shall we not weep with her? shall we not in compunction of heart bewail our own share in these crimes, and begin to reform our lives? The tears of Mary on the mountain of La Salette call truly to mind those tears shed by our Blessed Lord over Jerusalem. Mary, like Jesus, would exclaim to us, “Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her

wings, and thou wouldst not." (Matt. xxxiii 37).

And when we look to the present state of the world, is it not evident that the Blessed Virgin had only too just a cause for her complaints and reproaches? She complains of the blasphemies of the age: and what age, since the creation, ever heard such horrible and monstrous blasphemies! Not to talk of the dreadful oaths and curses, which have now become as the daily language of the people—what blasphemous impiety does there not exist on all sides! blasphemies in the books and tracts which are read, in every page almost of the public journals, in the speeches of public men, in the meetings of associations formed with the view of uprooting religion. And this country especially,—what a large space does it not fill in the terrible picture! Here it is that men assemble together not promiscuously and by chance, but advisedly, and with deadly hatred in their hearts, for the avowed purpose of persecuting the Church of Christ: here, do men blaspheme daily the Seven Sacraments, the Blessed Virgin and the Saints, every thing noble holy and good, and in their ignorance and pride thinking the while they are doing a service to God. They fulfil, it is true, the prophecies of our Lord, but "woe to him by whom the scandal cometh!"

With what dreadful reason therefore, did not our Blessed Lady weep and complain on the mountain of La Salette! what just cause

had she not to appear clothed with the instruments of Christ's passion!

Let us then weep with her over these evils, and let us ourselves spare nothing to erase them from the face of the earth.

*Good Resolution.*—If I am already a member of the Confraternity, I resolve henceforth to be a practical one, by observing fully the rules, and by procuring as many persons as I can to join it. If I am not yet enrolled, I resolve to-day to lose no time in uniting myself to this pious society, which has been founded with the object of making some reparation for the insults daily offered to God and His saints.

*Prayer of St. Ephrem*, (who lived in the fourth century).—O Virgin Mary, immaculate and entirely pure, Mother of God, Queen of the universe, our own good Lady, the only hope of our Fathers, the joy of the Saints. Through thee we have been reconciled with our God. Thou art the only advocate of sinners, and the safe harbour for those who are sailing on the sea of this life. Thou art the consolation of the world, the ransom of captives, the joy of the sick, the comfort of the afflicted, the refuge, the salvation of the whole world. O great Princess, Mother of God, cover us with the shelter of thy mercy, and have pity on us. O most pure Virgin, we have given ourselves to thee, and consecrated ourselves to thy service; we bear the name of thy servants: oh, permit not that the devil should drag us down into hell. O immaculate Virgin! we are placed under thy protec-

tion, we hope for assistance through thee alone, and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil.

## THIRD DAY.

*Spiritual Reading.*—"When the 'Son of Man shall come upon the earth, think you He shall find Faith?" These words of the holy Gospel, according to St. Matthew, refer to the second coming of Christ at the end of the world. But they almost bear a true application at the present day: for how much faith, think we, would be found on earth were Christ our Lord to come now amongst us? Scarcely one-fourth of the living generation can be said to have the true faith. It is therefore apt to call our age, by excellence, the age of unbelief: and in truth, to compare the past years of the world with the present, is appalling for want of faith.

The question is not here of that faith "which moves mountains," but of the faith essential to salvation. Where is this now on earth? amongst the few who belong to the Catholic Church. All the rest are swallowed up in a tide of unbelief. Beginning by the denial of one or two articles, they have gone on step by step, until they have found themselves denying almost everything, and believing nothing but that which it requires no sacrifice to follow or no faith to admit. And how fatally true is all this, when we contemplate the sad state of England as it now is.

Catholics are few in this country, and yet they alone have faith, because faith is impossible out of the Church. There are many thousands, and many millions, therefore, now living around, near, and all about us, who have no faith whatever. Many too, not content with ruining their own souls, sell themselves in order to poison and destroy those of others. Hence the origin of bad and wicked societies of men, who club together to slander and revile the Church, that, by instilling hatred to Catholicity into the people's minds, they may root out the last vestige of faith. Every one knows how cruelly they succeed betimes, by dint of propagating bad books, evil discourse and money, in perverting the children, and taking away the fear of God from the parents. This is the cause of not a few of the murders and poisonings which take place every year: this is why so many commit suicide or become mad, in this country, compared with others: this accounts for the low and brutal behaviour of those of a certain class, who, in other lands, are remarked for their gentle demeanour. They have lost the faith, and every effort is made to keep them so. What an awful thought! men on earth doing the work of the devil in hell! and yet so it is. Have we not need, then, of the help of our Lady, to hold back the arm of her Divine Son? We must never cease in truth to beseech her to pray for us poor sinners, who have recourse to her goodness.

And we especially, who have enrolled ourselves in the Confraternity of La Salette, let

us listen attentively to the reproaches of our Blessed Lady,—let us perceive with what goodness she turns those eyes of mercy upon us,—how tenderly she points to the bleeding Heart of her Son, and with a mother's love implores us to commiserate Him. Let us take a resolution never to wound that Heart again, and rather to die than commit another sin. And as one great object of our society is to make reparation to God for the sins of the world, we must always remember to pray earnestly for all sinners, and in particular for poor England, which was formerly the Island of Saints, and the glory of Christendom, but where now the devil reigns supreme, by reason of the unbelief and wickedness of men.

*Good Resolution.*—I firmly resolve from this day forward, first, to propagate our holy Faith to the utmost of my power, how, and where I can; secondly, to keep a most jealous guard upon my own Faith. For this purpose I will never buy or read any of the vile tracts, books, or papers circulated by Protestants. I will also prevent others from reading them, and in particular all children, whom I will endeavour to have sent to the Catholic schools. I resolve rather to die than renounce one tittle of the Faith.

*Prayer of St. Augustine*, (Bishop of Hippo, who lived in the fifth century).—O Blessed Mary, who is worthy to give thee thanks, or to sing thy praises,—thou, who through the assent of thy free will, didst come to the help of the world which was lost by sin! Full of



weakness as we are, and exiles from our true country, we yet beseech thee to accept our thanks and our prayers, and when thou shalt have listened to them, obtain for us the forgiveness of our sins. Do thou cause our petitions to be received within the holy place of pardon, and bring back to us the joyful message of reconciliation with God. O holy Mary, succour those who are in misery, give help unto the weak, be thou a comfort to the afflicted, pray for the people and the clergy, intercede for the devout female sex, and may all who invoke thee experience thine assistance. Amen.

## FOURTH DAY.

*Spiritual Reading.*—When our Blessed Lady spoke to her people through the shepherd children of La Salette, it was not merely in the language of plaintive reproach. She made use likewise of *threats*. In the name of Her Divine Son, she announced that certain scourges of a terrible nature would follow if her people were not converted to God. Mary is the “Mother of Mercy,” the “Refuge of Sinners,” the “Consoler of the Afflicted,” the “Help of Christians,” and yet she *threatens*! Oh how great must be the guilt, how frightful the crimes which are now being committed in the world, to have caused the Blessed Virgin, as it were to forget that she is the “most clement of Mothers,” and to appear as the minister of God’s vengeance. Mary warns her people of certain scourges, which would afflict the land. They were principally the

scourge of famine, and a mortality amongst children. Any one who has gone into the events connected with La Salette, is aware how direfully these predictions have been accomplished in certain parts of France. In other places they have been partially fulfilled, and in some they have been averted altogether—according as the people have more or less turned to God, for “He wills not the death of a sinner, but that he be converted and live.”

Now there is one remarkable fact connected with these scourges, that we must not fail to reflect upon. It is this: that, whilst our Blessed Lady *complains* and *reproaches*, there is no sin with which she reproaches France, that is not doubly and trebly the crime of England,—want of faith, cursing and swearing, blasphemy, Sabbath breaking, and the rest. But when Mary begins to *threaten*, to prophecy that evil times will come, this wretched land is no longer included in her charity: for the scourges, let us remark, were to come upon France only, and so it has been. And yet, who can doubt but that England is deserving of punishment! how then explain it, except that the sins of this country are so great, as not to deserve even a warning voice from her who is the “Mother of Mercy?” There were wicked men in France, but they still had a lingering devotion to the Blessed Virgin, the sign of predestination, and God saved them because of this one love. Here in England men are not contented with sinning: in their very sins they are unnatural,

they throw aside the obedience and honour due to their Mother, and in the hour of danger there is no mother there to warn them or to speak for them. Scourges will come, however, and are fast coming upon this proud country. The apostacy and wickedness of three centuries have yet to be expiated. What a dreadful thing then, to have no one at such a moment to stand forward with a holy threatening to urge us to conversion, and thus to save us! It was an evil day for England when she cast off Mary.

Let us think on this: and as we ponder over the events of La Salette, and see there Mary's conduct to England, let it be the means of increasing our devotion to the Mother of God, who, if we are but good and filial to her, is all goodness and motherly love to us. Whatever it was necessary for her to do on the holy mountain with respect to this fallen nation, she is still the "Refuge of Sinners" to those who truly repent. Let us then redouble our exertions to serve the Mother of God, that, as the time of trial approaches, we may not lose a friend so potent to save and protect us.

Great, however, as are the temporal calamities we have to apprehend in punishment for our sins, these are but trifles compared with the eternal fire of hell. The evil days of this world soon pass away: but the soul of a curser and swearer, of a blasphemer, the soul of an unbeliever, will never pass away,—and if he dies in mortal sin, he ends his miserable life here, only to commence an awful eternity of flames and stripes,—only to be tortured for

ever by the devils in the everlasting dungeon of the damned. Oh, whilst yet *we* have time, let us leave no stone unturned to appease the wrath of God. And for this end, let us besiege the Blessed Virgin with prayers, that she may never cease to hold back the arm of her Son, lest in His just anger He strike us down in our sins.

*Good Resolution.*—I resolve for the future to entertain a great dread of the chastisements of God, because “the fear of the Lord is the beginning of wisdom.” I will fear Him not so much on account of the body, but because it is He “who after He hath destroyed the body, had the power to send into hell.” (St. Matt.) And as so many in this country have forgotten their God, I will speak of these great truths to many.

*Prayer of St. Ildephonsus*, (archbishop of Toledo, who lived in the seventh century).—I come to thee, O Mother of God, and implore thee to obtain for me the pardon of my sins, and that I may be cleansed from those of my whole life. I beseech thee to procure for me the grace to unite myself in affection with thy Son, and with thyself; with thy Son as my God, and with thee as the Mother of my God. Amen.

#### FIFTH DAY.

*Spiritual Reading.*—After the Blessed Virgin had spoken reproachfully and in threatening language on the mountain of La Salette, she did not omit to send to her people a message full of consolation and promise. She

promises that, if they are converted, the scourge shall pass, and they shall be rewarded with blessings even in this world. The Mother of God is obliged to address us as degenerate Christians, after the same manner as God Himself spoke to the carnal Jews in the Old Law, that is, she would fain seek to draw us to Christ, by the offer of worldly advantages. Oh what goodness, what condescension, on the part of the Queen of heaven! But the goods of this earth are perishable, and beautiful as they may appear to-day, to-morrow either they or we may be gone for ever. To heaven therefore, we must turn our thoughts as to our true home. There must we fix our desires, and there alone look for reward. And how desirable is not the glory of heaven! Oh, when we remember the reward promised to the just for ever in the society of the saints and angels, what encouragement is there not there for perseverance in virtue and complete detachment from worldly pleasures! St. Gregory's words on this subject are soul-stirring. "If we consider, dear brethren, what and how great things are promised to us in heaven, everything on earth becomes vile to our minds. For the substance of earthly objects, compared to the happiness of heaven, is weight rather than support. Temporal life compared to life eternal, is death rather than life. The very corruption of our body which is daily passing away, what else is it but one continual death? But what tongue can tell, or what mind is able to understand, the mag-

nitude of the joys of the city above! To be present with the choirs of angels, to assist with the blessed spirits in all the glory of our Creator, to gaze upon the face of God, to behold a neverending light around us, never to be disturbed with the fear of death, and never more to see corruption. When we hear of this, our souls are fired with the intense desire of assisting there, where we hope eternally to rejoice. But no one can attain to the supreme reward without much labour. Hence Paul the great preacher says, *he only will receive the crown who has lawfully fought the battle*. Whilst therefore, the greatness of the prize delights our minds, let us not refuse the strife and labour." (St. Greg. Hom. 37 in Evang.) So also let *us* shake off the indifference we have felt hitherto for the rewards of eternal life. Let us lose no time or effort to obtain it: for when we die, all that we have suffered for charity's sake, for patience, and the love of God, will be repaid to us truly a hundredfold. What will it avail us on our death-bed to have become rich in the world, to have gained influence, to have been handsome or eloquent, except so far as we have served God by such means? But to suffer in this world, to endure cold, and hunger, and poverty, to be despised and insulted by others, to keep our souls and bodies pure by a constant crucifixion of ourselves, this is indeed to lay up treasures in heaven.

In order thoroughly to understand how solid and Catholic is the devotion to the Blessed Virgin, it is well to observe that the

whole bent and object of this devotion is to detach us from sin and the world, and to draw us nearer to Christ. Hence, when our Blessed Lady sends down to us from the mountain of La Salette promises full of Christian hope and consolation, whether they refer to temporal or eternal happiness, they are always meant as an inducement the more to turn to God, to abandon the husks of swine, and go home to the house of our Father. Let us allow ourselves to be profoundly touched as we think of this; and whilst we admire the motherly goodness of Mary, and thank her for it, let us lose no time in being converted, in sighing out our sins at the foot of the cross, and in bewailing our faithlessness to that Father who has done so much for us, and who still is ever ready to forgive.

*Good Resolution.*—I resolve from this day forth to detach myself more and more from the world and its pleasures, to try to learn how to suffer all things for Christ, that I may be united with Him for ever in heaven. And if I find myself sometimes giving way under trials, I resolve not to be discouraged thereby, but will begin anew each time with redoubled fervour to try to save my soul, trusting in the merits of our Lord Jesus Christ, and the assistance of our Blessed Lady.

*Prayer of St. Germanus*, (patriarch of Constantinople, who lived in the eighth century).—O mine only and sovereign Lady, who art the sole consolation I receive from God: thou, who art the heavenly dew that doth refresh me in my sufferings: thou, who art the light

of my soul when it is surrounded with darkness: thou, who art my guide when I travel, my strength in weakness, my treasure in poverty, the balm of my wounds, my comfort in affliction, my refuge in misery, the hope of my salvation, O hear thou my prayers, have pity on me as becomes the Mother of a God who has such love for men. Make me worthy to enjoy with thee that great happiness which thou dost enjoy in heaven. I know that being the Mother of God thou canst, if thou wilt, obtain it for me. O Mary, thou art omnipotent to save sinners, nor needest thou any other recommendation: for thou art the Mother of true life. Amen.

## SIXTH DAY.

*Spiritual Reading.*—Let us spend a few moments to-day, in considering the goodness of our Blessed Lady of La Salette. She stays the just anger of God: and, out of affection for us poor sinners, she interposes between her Divine Son and the guilt and crimes of the world. She prays for us. In her own good words, she declares that “if she would not have her Son abandon us, she is forced to pray to Him without ceasing.” Does not this portray in lively colours Mary’s character as “our Advocate,” as “the Refuge of Sinners,” “the Help of Christians,” as “our Intercessor with the Son of God?” Our Lady of La Salette is then no other than that same Blessed Virgin whom the Church honours, and whom we ourselves delight to honour under



so many different titles. What would become of us if the Mother of God were to desist from holding back the arm of her Son, heavy with our sins? Where should we now be, and every other sinner on earth, were she not continually to entreat her Son to have mercy upon us? Like the "Angel of Deliverance," she holds back the dreadful Sword of Justice. And truly, if it were possible that Jesus Christ should cease to be offered up upon the altars of the Catholic Church in the Holy Sacrifice, and if Mary His Mother were to cease her continued pleading for us sinners, who dares to think what might become of the world, or whether it could still exist at all!—Let this reflection sink deep into our minds; and as we admire the goodness of Jesus and Mary, and thank them for it, let us not delay to be converted to the Lord our God.

We may now go on a point further, and see that if Mary prays for us, it is a great duty in us to pray to her. Almighty God has so appointed, as the holy Fathers teach us, that all graces shall pass to us through the hands of Mary. And this privilege of universal intercession she is always exercising in the most touching way, never once pausing in her prayers to God. Oh, how beautiful and consoling, that exiles and wanderers as we are in "this valley of tears," we have yet a Mother to tend and watch us, to whom no grace was ever refused, and who never refuses anything. St. Bernard tells us that "no one ever had recourse to the Blessed Virgin, implored her help, or sought her mediation,

without obtaining relief." With much confidence therefore, let us lift up our voices to Mary the Mother of God, in the words of the Church, "*ad te clamamus*"—"to thee do we cry," "*ad te suspiransus gementes et flentes*"—"to thee do we send up our sighs mourning and weeping!" Let us beg of her to look always kindly upon us, "*eia ergo advocata nostra illos tuos misericordes oculos ad nos converte*"—"turn then, O most gracious advocate, thine eyes of mercy towards us!" that in fine she may never cease to pray for us until the last moment of our life, that she may assist us in the dreadful day of battle, and that, when this our exile is over, she may introduce us to heaven, and show us the blessed fruit of her womb Jesus.

It is useful to remember here the bitter reproach, which our Lady addressed to her people from the mountain of La Salette. After she had spoken of all that she was suffering by reason of the sins of the world, and had told the children how much she was ever praying for us, she added these mournful words, "and as for you, you take no heed of it," which means "you, my people, whom I love and pray for, still continue to live away from God, indifferent to religion, and neglecting the Sacraments—you have still no heart for anything but for making money, and indulging your pleasures, which are always dangerous and often criminal. How long am I not calling to you on the part of my Son, and you will not heed me!"

We have many times deserved the full

weight of this reproach. Full many a time indeed! Let us then see that now, at least, we must put an end to our sins and outrages against God. And let us make haste about it: for who can tell us how near we are to the gates of eternity!

*Good Resolution.*—Keeping in mind the goodness of Jesus and Mary in calling me so often to repentance, I firmly resolve to begin at once to serve God in earnest. Having listened to the reproaches of the Mother of God, I am determined they shall no longer apply to me. The Divine justice might have struck me down at any moment, in the midst of my sins, and I might now have been in hell. He has spared me, most probably because of the prayers of Mary. I will be no longer ungrateful, but “arise and go home to my Father.”

*Prayer of St. John Damascene*, (who lived in the eighth century).—I salute thee, O Mary, thou who art the hope of Christians. Receive thou the prayer of a sinner who loves thee tenderly, who honours thee in a special manner, and who places in thee the entire hope of his salvation. I owe to thee my life. It is thou who didst reinstate me in favour with thy Son: thou art the certain pledge of my salvation. I beseech of thee, therefore, to deliver me from the burden of my sins, to dispel the darkness of my mind, to banish earthly affections from my heart, to repress the temptations of mine enemies, and so to rule my whole life, that through thee, and under thy

guidance, I may attain to the everlasting happiness of heaven. Amen.

## SEVENTH DAY.

*Spiritual Reading.*—Let our thoughts now be directed towards considering the devotion to our Lady of La Salette, as a living source of blessings and consolation, both spiritual and temporal.

Whoever has read the accounts of the Apparition with humility and faith, will most surely have convinced himself that the Blessed Virgin, on being invoked under this new title of La Salette, has been pleased to work a number of miracles by cures of the body, and other wonderful events which have come to pass. The bodily cures particularly have taken place for the most part in the persons of certain among the faithful, who with great humility have either made a pilgrimage to the holy mountain itself, or who, when that has been impossible from circumstances, have made novenas or prayers to our Lady of La Salette. Reflecting upon this, we should allow ourselves to become filled with the utmost confidence in the power and goodness of Mary. And there is no harm, but on the contrary much merit and good, in offering up prayers to our Lady for even temporal advantages. If we are sick or weak in health, it is lawful to ask the Mother of God to obtain our cure: if we are in trouble about our worldly concerns, not knowing where to look for means to relieve our embarrassment, it is good to ask

Mary to help us: if our friends are in danger, and anxious thoughts come thick upon us for the safety of our husbands or wives, or for our children, who are far away from home—and if, after commending these dear objects to the saints and angels, we still are cheerless for lack of hope and Christian courage—there is always a refuge for the fainthearted in the Sacred Heart of her who is the “Consoler of the Afflicted,” and the “Queen of all Saints.” As our discomforts press around then, let us often exclaim, “Our Lady of La Salette pray for us:” and if we do so with confidence she will help us, and heal us, and protect us in all our dangers and sorrows. It is well however to bear in mind, that, when we pray for worldly blessings, our prayer should be always accompanied with a perfect submission to the holy Will of God; because the happiness of this life is to be asked for, only in proportion as it contributes to the glory of God and the salvation of souls. We must pray with great faith and affection, whether directly to God or through the intercession of our Blessed Lady, but never on any occasion forgetting to submit our whole will and judgment to Him, who knows better than we do what is good for us.

Spiritual blessings and graces should ever come first in the list of our petitions, and this because they are more precious, having been purchased by the Precious Blood of our Lord Jesus Christ: because they are granted to us in order to lead us to life everlasting: because they are more necessary, indeed “the

one thing necessary:" because they are more easily granted. God loves to hear us when thus we pray: He never refuses to listen to our prayer when spiritual graces are asked for. They are *always* good and wholesome, and can never injure us.

If earthly blessings are consolations, if it is well that the servants of God should be rewarded in this life with riches, domestic happiness, and health—oh, how much more beautiful and consoling to look upon God as the source of pardon to a sinner, as the bountiful Giver of graces to trusty and faithful souls! Are not the return of a strayed sheep to the fold of the one Shepherd, the disburdenment from the breast of a reprobate of the load of sin, greater miracles, and graces infinitely more valuable than the healing of infirmities in the body? Thus, when by the intercession of the Blessed Virgin, wonders are wrought in the spiritual and temporal order, to confirm our faith and brace up our courage,—the spiritual are always to be more highly prized, as nearest to the Hearts of Jesus and Mary.

Many a just and holy man, gone to heaven before us, has found in the allpowerful intercession of our Blessed Lady such a potent help in all tribulations and anxieties, that he could at length say with conscience to God as his hour was come, "Lord, I have run in the way of Thy commandments, when Thou didst enlarge my heart." (Ps. cxviii.) And to this shrine of Mary may all recur, whose crosses are heavy and hard to bear. Are you sick,

and bowed down with bad health and disease, fly to Mary, for she is the "Health of the Weak." Have you much to support by contradictions or the evil conduct of those about you, have recourse to Mary,—with her you will find comfort and the gift of patience, for she is the most patient of mothers. Are you poor, and in misery, so that you scarcely know where to turn that you may eat and drink and provide for your family, make one prayer to Mary, for she is the "Help of Christians." Mothers who grieve at their wilful children,—wives who, forlorn and sad, weep as they think of their faithless husbands,—parents and friends of the absent ones, whose safety is dear to their anxious hearts,—priests for their flocks, all for each other, let us gather ourselves to the throne of Mary. There exists no wonder she cannot work, no grace she cannot obtain. By her intercession all heresies are put to flight, and by her prayers are obstinate heretics converted. At her name the devil loses his hold on the sinner,—the wounds which he had made in the soul are healed up, and the balm of hope infused afresh to life everlasting. But lastly, does remorse for the past overwhelm you, does your sinful life appear in such colours, that the Tempter would almost bid you despair? oh call again in that extremity on Mary, for she is the "Refuge of Sinners."

There are thousands, aye millions, who have owed their good lives and salvation to the intercession of the ever glorious Mother of God. Many are now experiencing her

goodness in the Confraternity of La Salette. Shall it be said then of us, who in this country assemble to honour and pray to her, who have enrolled ourselves here in her society, that for want of faith and true devotion, our prayers shall be useless and to no practical purpose? Oh rather let us determine, that if there is one place more than another, where the Mother of God, where our Lady of La Salette shall be better honoured, and more fervently prayed to, it shall be here amongst us Catholics in England.

*Good Resolution.*—I resolve to-day to begin to cultivate a more Catholic devotion to Mary. I will not in future be ashamed to honour her before men, whom God Himself honours before the angels in heaven. But further, I resolve to be interiorly more devout to our Blessed Lady, and keeping in mind the peculiar duties I have contracted in this regard, by entering the Confraternity of La Salette, I will fly henceforth in all my trials and necessities to the protection of Mary our Mother.

\* *Prayer of St. Peter Damian*, (cardinal of the Holy Roman Church, who lived in the eleventh century).—O holy Virgin, Mother of God, succour those who implore thine aid. Turn also towards us in thine affection. I know, O my Sovereign Lady, that thou art all goodness, and that thou dost love us with a love that can be surpassed by no other love. How often dost thou not appease the wrath of our Judge, when He is on the point of chastising us! All the treasures of the Divine Mercy are in thy hands. Turn then towards



us, that we also may be enabled to go and behold thee in heaven: for the greatest glory we can possess, after seeing God, will be to see thee, to love thee, and to dwell beside thy throne. Be thou, then, pleased to listen to our prayer: for it is the will of thy beloved Son to honour thee, by denying thee nothing that thou askest. Amen.

EIGHTH DAY.

*Spiritual Reading.*—We are taught in our Catechism, that one motive for loving God is because He is so good to us: but it is not the most perfect motive. To love God with the best and purest of motives, it is necessary to regard Him as infinitely good and perfect in Himself. So likewise, when we come to reflect upon the love and honour due to the Mother of God. She is good and loving to us, and we are bound to honour and love her in return. But a higher motive for honouring Mary may be produced in our hearts, if we but contemplate the great dignity to which God has raised the humility of His handmaid, according to the Canticle, "He hath done great things to me, who is mighty."

Mary is—

1. The Mother of God.
2. The Virgin of Virgins.
3. Conceived without sin.
4. The Queen of All Saints.

So great is the dignity to which Mary was raised in being made "Mother of God," that no mortal can understand it. And this we

shall presently see, if we only reflect that, in order to understand this dignity, it would be requisite to comprehend first the sublimity and greatness of Almighty God Himself, which we can never do in its fulness as long as we remain on earth, unless He should please to reveal it to us. But if we look upon Mary, even with our limited knowledge, and consider the intimate union she contracted with God by becoming the Mother of Him who united in His person the Divine and human natures, we shall see that to be the Mother of God is the highest dignity which can be conferred upon a creature short of becoming God herself. The reason of this is evident: for, as St. Thomas teaches us, the nearer a created being approaches its Creator, the greater is the perfection it receives from Him; and therefore, Mary being of all creatures the nearest to God, she, more than all others, has partaken of His graces, perfections, and greatness. Hence St. Bernard declares, in words which are re-echoed by the Church, that he knew not how to find praises with which to extol the dignity of the Blessed Virgin, because she had carried in her womb Him whom the whole universe could not contain. So exalted indeed is this dignity of Mary, that, call her by what title we please, we can never honour her so much as by calling her "the Mother of God."

Mary is also great as "the Virgin of Virgins." This title is given to her, because, according to the tradition of the Church, she was the first who ever offered her virginity to

God, without counsel or example from others. She is therefore "Virgin of Virgins:" because, as David has prophecied, "*after her* shall virgins be brought....into the temple of the king." (Ps. xlv.) But she claims this privilege as being also the purest of all virgins. St. Augustine says, that since the fall of Adam, there are no combats, of all those in which we are engaged, so frequent and so severe as those of holy purity; and the saints thank God that, to animate us in these struggles, we have before us the bright example of Mary. Holy purity is one of the great virtues which our religion inculcates, whereas the contrary vice leads us to hell: and so much does God love the one and hate the other, that, whilst those who are impure become as devils, hateful in the sight of God, those who are chaste "shall be" as our Lord assures us "like the angels of God in heaven." (St. Matt. xxii.) And if God so loves and rewards this virtue, what reward think we shall He have given too great, too ennobling, to her who is not pure, but the purest, not a virgin merely, but the "Virgin and Queen of Virgins!"

It was decreed by the Holy Trinity that Mary alone, of all the children of Adam, should be conceived without original sin. By the disobedience of our first parents, sin, with all its consequences, entered into the world: and all men are born in sin. Our Blessed Lord as Man was *by nature* conceived without sin, but it pleased God besides, that a worthy tabernacle should be prepared for His Son, and thus, as the Church has defined, our

Blessed Lady also was conceived without sin, only in another way, *by grace*, namely, instead of by nature. The devil cannot say that he ever had possession in any way of that favoured Sanctuary of the Holy Ghost. As nothing defiled with sin ever proceeded from it, so did sin itself never enter there. Let this give us the highest idea of the exaltation of Mary. For after all, as there exists no real evil but sin, so the highest good and the greatest happiness is a freedom from sin. When we consider, therefore, that the Blessed Virgin was entirely free from this the source of all our evils, at every moment of her existence, what glory does not her Immaculate Conception add to her crown, already the brightest in heaven! She constitutes, moreover, the sole exception to the lot of mankind in their birth. No one before her was ever conceived without sin, nor will God award this singular privilege to ought save His own Mother, Mary, by excellence "she who was conceived without sin."

But the Blessed Virgin is called by the Church "the Queen of all Saints," and rightly. For great and heroic as have been the virtues and excellence of the servants of God, who are now seated on thrones of glory in the kingdom of heaven, they are all immensely inferior in merit and holiness to our Blessed Lady. The angels, who sing without ceasing the praises of God, are blessed and perfect spirits; but Mary is enthroned far above them all, for she is the "Queen of Angels." The venerable company of patriarchs and prophets

have served God in their time, and are now rewarded in heaven, but none of them ever served God like Mary; and whilst she herself was a prophetess, and was foretold by prophets, so none are rewarded like unto her, for she is the "Queen of patriarchs and prophets." The glorious choir of apostles, who have planted the Church and suffered for Christ, the whiterobed army of martyrs, who have laid down their lives in defence of the faith, see their crowns how dazzling they are, as the stars that shine: but the crown of Mary is brighter a thousand times than all of these, for she is the "Queen of apostles and martyrs." There are holy confessors in heaven, and pure virgins, and other blessed souls, from every nation and clime on earth, who have sanctified themselves in the various paths of life. How brilliant is the splendour and glory with which God has recompensed their services in His cause! but there is above these one who is their Queen: and if to contemplate the majesty of the least even amongst the heavenly host is all-engrossing to our feeble minds, what shall we think of the brilliancy of that crown which Mary has received from her Son as the "Queen of all Saints?" The dignity and exaltation of Mary is therefore far beyond anything given us to conceive. Suffice then for us to conclude from these short reflections, that Mary has been placed by God upon a throne of surpassing brightness to no vain purpose. She is there that we should honour and love her, as God, the saints, and the angels, honour and

love her. The Blessed Virgin is good and loving to us, and we must return her affection: betimes, however, let us allow our thoughts to ascend to higher views, and without much dwelling upon what Mary has done and will do for us, let us dare with admiring eyes to gaze upon her glory in heaven, and learn thus to love and reverence her *for herself*, with an honour infinitely inferior, it is true, to that which is due to Almighty God, but infinitely superior to that which it is right to give to any other created being.

*Good Resolution.*—I will endeavour, as frequently as I can, to meditate on the glory and dignity of the Blessed Virgin. I will call her as often as possible by the honoured title of “Mother of God,” I will remember her purity as “the Virgin of Virgins,” and when occasion offers, I will fearlessly profess before men the holy doctrine of her Immaculate Conception with all the powers of my heart and reason. And as a great means of confirming within me devotion to the ever Blessed Mother of God, I resolve to continue fervent in the practices of the Confraternity of La Salette, or, if I am not yet a member, to lose no time in enrolling myself. I know that Mary is the “Queen of all Saints,” and that, if I am her faithful servant here on earth, I shall one day be near her throne in heaven.

*Prayer of St. Anselm*, (archbishop of Canterbury, who lived in the eleventh century).—We beseech thee, O most holy Lady, by that favour which God did extend unto thee, in so exalting thee that with Him all things should

be possible to thee, that so thou wouldst act, that the fulness of grace which thou didst merit may cause us to be partakers of thy glory. O help us then, and protect us: thou knowest how greatly we need thine assistance. We recommend ourselves to thee: oh do thou not permit that we should lose our souls, but make us eternally serve and love thy beloved Son Jesus Christ. Amen.

## NINTH DAY.

*Spiritual Reading.*—"Behold, from henceforth all generations shall call me blessed." (St. Luke, i. 48.) These words are a natural heading to our present subject: for we will now devote some time, towards obtaining a proper apprehension of the value and meaning of true devotion to the Blessed Virgin. It is important that a doctrine so prominent in the Christian religion as the Worship due to the Saints, and in particular to Mary, should be first properly appreciated, and in the second place thoroughly understood by all Catholics. But if this is good for all, how much more material that we, who are enrolled in the Society of the Blessed Virgin, should make ourselves perfectly acquainted with the business we are engaged in.

Now, devotion to Mary is—

1. Good in itself.
2. An important part of the Christian Religion.
3. Most advantageous to us.

Everything that does not injure either God

or man may be considered good in itself. Devotion to the Blessed Virgin does not injure God or man. Therefore it is good in itself. It does not injure God: because the more we honour Mary as the most perfect of God's creatures, the more we honour God Himself, who made her, and who is glorified in her, and without whom she is nothing. It does not injure man, but on the contrary highly exalts and benefits him. The holy Scriptures tell us, that God created man only "a little less than the angels in dignity:" but God has done more, for He has placed one of our species on a throne far above all the angels. In Mary, therefore, all mankind are exalted. It does not injure us besides, but the reverse: because, as in order to gain favour with earthly sovereigns we first seek the influence of their ministers and friends, so in being devout to Mary we secure the best friend we can obtain to plead for us before the throne of God. Devotion to the Mother of God is good again, because it is strictly scriptural. Our Lord Himself gave her to us as our Mother and advocate: and in St. John, she received us all as her children. Moreover, it is the doctrine which the Catholic Church has always inculcated, and which the saints have preached to us from the beginning.

The Worship of the Saints, and especially of Mary, is an important part of the Christian religion. By "worship" is meant, not of course the supreme worship which we give to God alone, but the inferior and relative honour



due to the saints as the *servants* of God. And so important is this in religion, that to a certain degree it may be called essential. It is true that we are not obliged to pray to the saints, (although we are obliged to believe that it is good to do so): at the same time a man would be but a poor Catholic, and probably no Catholic at all, who should systematically abstain from so doing. To be devout or not to the Blessed Virgin is therefore about as good a sign as one could have of the progress of Catholic feeling in a man's mind. Saints have told us, in words which have been fully sanctioned by the Church, that Devotion to the Mother of God is *the mark of predestination*, that our salvation is more or less secure according as we are devout to Mary. It is this which forms a main characteristic of perfection in sanctity, so that scarcely a saint has existed in the Catholic Church who has not been remarkable for his love and devotion to the Blessed Virgin. On the other hand we shall see, if we but observe a little, that the less a man is thus inclined, the further he is from true Catholic instincts: and a woeful experience teaches us, that in practice such Catholics are not far from being Protestants. By beginning with a coldness and indifference, they effectually unhinge from their minds first one Catholic idea and then another, until little by little they relinquish the faith and cease to be Catholics altogether. Thus Mary is the guardian of the faith, and the "destroyer of heresies:" for whoever values her intercession, and has fre-

quent recourse to it, is morally sure under God of his faith, and of the grace besides of final perseverance—whereas, he who is not devout to Mary, however else he may appear zealous for the glory of God and vociferate over the matter, will invariably on examination be found to entertain, even on other points, views and opinions which at once proclaim his heresy. Thus without Mary there is no Catholicity: and so likewise, in this sense, devotion to Mary is essential. And how could it be otherwise? Mothers do not generally separate from their sons: and do not sons mostly feel aggrieved when their mothers are insulted? No one, therefore, can blaspheme the Blessed Virgin without blaspheming the Son of God: and no one can become devout to Mary, without being led to Jesus.\*

Again, devotion to Mary is advantageous to us. All Catholics no doubt believe this *in theory*. They are not Catholics, but Protestants, if they do not. But in this country, it is very difficult to carry out Catholic ideas *in practice*. Living in a Protestant atmosphere, our minds are apt to become poisoned and uncatholic, unless much care is taken to preserve them. As we believe, then, in the devotion to the “Mother of God,” nothing can be better for us, than to learn to appreciate and understand it. And this we may do, by availing ourselves of every opportunity in our

\* Of course volumes might be written, and have been written, on this subject. The above is only the first reflection that presents itself.

power, by reading good books on the matter, by asking instruction from those who are appointed to teach us, by praying to God to give us a true devotion to Mary, and lastly, by trying to follow the spirit of the Church on this point. We may celebrate thus all her festivals, and the Month of May, with great devotion—we may often recite the Rosary, the Litany, and other prayers—we may receive the investiture of the various scapulars—we may enter the approved Confraternities erected in her honour—and above all, we may take her as our model for attaining to virtue. In this manner, better than in any other, shall we learn how truly advantageous for our souls is a good sound devotion to the Mother of God. And here, in passing, it is well to observe that devotion to Mary is not the growth of an hour, or a day, or a week, or perhaps with some not of years. There is one kind of devotion in these matters which *does* come in a short time: but then it also goes away in a short time, as the first conceit of the moment flits by, or the circumstances and persons around may change. Generally speaking, true and solid Catholic devotion to the Blessed Virgin, like every other devotion, requires time to grow and take root in the soul before it begins to show itself outwardly. It may be well worked at however, and gardened in secret, by the means just mentioned; and besides, by much prayer for the purpose, and by following in all things the living voice of holy Church. Devotion to Mary is very advantageous, as we may remark again from

the words of the Church offices: for, speaking in the name of Mary, the Church there says, "He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin." (Eccles. xxiv. 30.) And again, "Blessed is the man that heareth me, and that watcheth daily at my gates.....he that shall find me, shall find life, and shall have salvation from the Lord.....all that hate me love death." (Cant. vi. 3.)

Now let us, who are enrolled in the Confraternity of La Salette, endeavour to make ourselves perfectly masters of our duties in this respect. Ours is a society established for the purpose of sanctifying our own souls in the first instance, but also with the object in view of praying for sinners and leading them to Christ. We all know what the crying sins of the day are, namely, unbelief, impiety and blasphemy of every kind, cursing and swearing, Sabbath breaking, impurities, lust for money and pleasure, and contempt for the laws of the Church. It is our duty in the Confraternity, to pray without ceasing for the extermination of these vices from the face of the earth: but also, to lift up our hearts to God as a reparation and expiation for the sins of others. But we are unworthy sinners ourselves in the sight of the Divine Majesty. Lest our prayers then be rejected let us try to cultivate a fervent devotion to our Blessed Lady: let us make use of this as a powerful adjunct to prayer, and ever bearing in mind the eventful scene of La Salette, the tears, reproaches, and promises of the Mother of God,

let us first ourselves turn to Christ, and then perseveringly seek the return of other souls to the fold, by means of a devotion once so loved in England, and which yet may prove its safeguard and salvation.

*Good Resolution.*—I firmly resolve that, as I have entered into the Confraternity for the glory of God and the salvation of my soul, so I will always remain a fervent practising member for the same great ends. I will forward in every way the objects of the Confraternity, and omit nothing to bring souls to Christ, whether from heresy and false religions, or from the habits of vice and the society of the devil. I will myself be an example to others, and use every effort in making reparation to God for the fearful guilt and sins of the world at the present day. This I will do in one way by increased devotion to the Mother of God, to which devotion I will strive to attain, and whom I take as my patron in this contest.

*Prayer of St. Bernard*, (abbot of Clairvaux, who lived in the twelfth century).—Remember, O most holy Virgin Mary, that no one hath ever been known to have had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, therefore, in thy most tender mercy, behold me a penitent sinner sighing out my sins before thee. Despise not, O Mother of Jesus, the petition of thine unworthy servant, but hear and grant my prayer. Amen.

## **Prayers, etc., for the use of the Confraternity.**

Let us pray.

O Jesus! ever full of mercy, and patient, who lovest to pardon poor sinners and to grant them grace, refuse not to accept the humble prayer which we offer to Thee, through the most pure hands of Mary Thy Mother. We have, indeed, sorely offended Thee, and we deserve all the scourges, with which Thy Divine Justice doth rightly threaten us. But have mercy on us, O Jesus, have mercy on us, and extend Thy pity unto us, we beseech Thee, by the afflicted heart of Thy most holy Mother.

O Mary, Mother of God, remember the agony thou didst suffer at the foot of the cross: pray continually for us, and never cease to hold back the arm of thy Son, who is so justly irritated by our sins. O Mary, "Refuge of sinners," by the many tears thou hast shed for us, obtain that we may sincerely repent—and may all who invoke thine intercession, experience the happy effects of thy motherly love for us poor sinners. Through Jesus Christ our Lord. Amen.

Let us pray.

O God, who dost not cease to show us how much our devotion to the most holy Virgin Mary is pleasing to Thee, by the multiplied miracles which Thou dost work at her inter-

cession: grant unto us the grace to be ever faithful to the lessons which she gives us, so that, having kept Thy commandments in this life, we may have the happiness of possessing Thee to all eternity in the life to come. Through Jesus Christ our Lord. Amen.

### The Miserere.

#### *Psalm L.*

**M**ISERERE mei  
Deus: \* secundum  
magnam misericordi-  
am tuam.

Et secundum mul-  
titudinem miseration-  
um tuarum: \* dele  
iniquitatem meam.

Amplius lava me  
ab iniquitate mea: \*  
et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: \* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: \* ut justificeris in sermonibus tuis, et vincas cum judicaris.

**H**AVE mercy on me, O God: \* according to thy great mercy.

And according to the multitude of thy tender mercies: \* blot out mine iniquity.

Wash me yet more from mine iniquity: \* and cleanse me from my sin.

Because I know mine iniquity: \* and my sin is always before me.

To thee only have I sinned, and have done evil before thee: \* that thou mayest be justified in thy words, and mayest

Ecce enim in iniquitatibus conceptus sum: \* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: \* incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: \* lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā: \* et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: \* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: \* et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: \* et spiri-

overcome when thou art judged.

For behold I was conceived in iniquities: \* and in sins did my mother conceive me.

For behold thou hast loved truth: \* the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: \* thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: \* and the bones that have been humbled shall rejoice.

Turn away thy face from my sins: \* and blot out all mine iniquities.

Create a clean heart in me, O God: \* and renew a right spirit within my bowels.

Cast me not away from thy face: \* and



tum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui: \* et spiritu principali confirma me.

Docebo iniquos vias tuas: \* et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: \* et exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies: \* et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: \* holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: \* cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: \* ut ædificentur muri Jerusalem.

take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation: \* and strengthen me with a perfect spirit.

I will teach the unjust thy ways: \* and the wicked shall be converted unto thee.

Deliver me from blood, O God, thou God of my salvation: \* and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: \* and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: \* with burnt-offerings thou wilt not be pleased.

A sacrifice unto God is an afflicted spirit: \* a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy goodwill with Sion: \* that the walls of Jerusalem may be built up.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta:  
\* tunc imponent super altare tuum vitulos.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings:  
\* then shall they lay alves upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

### Spare, O Lord.

Parce Domine, parce populo tuo: ne in æternum irascaris.

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

Oremus.

Deus misericors et clemens, exaudi preces quas pro fratribus pereuntibus gementes in conspectu tuo effundimus: ut conversi ab

Spare, O Lord, spare thy people: be thou not angry with us for ever.

V. Convert us, O God our Saviour.

R. And turn away thine anger from us.

Let us pray.

O God of mercy and compassion, hear the prayers which with groans and tears we pour forth in thy presence, for our bre-

errore viæ suæ liberentur a morte; et ubi abundat delictum, superabundet gratia. Per Christum Dominum nostrum. Amen.	thren who are perishing; that, converted from the error of their ways, they may be delivered from death; and wheresin abounds, that grace may abound the more. Through Christ our Lord. Amen.
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**The Litany of the Blessed Virgin.**

Kyrie eleison.	Lord have mercy on us.
<i>Kyrie eleison.</i>	<i>Lord have mercy on us.</i>
Christe eleison.	Christ have mercy on us.
<i>Christe eleison.</i>	<i>Christ have mercy on us.</i>
Kyrie eleison.	Lord have mercy on us.
<i>Kyrie eleison.</i>	<i>Lord have mercy on us.</i>
Christe audi nos.	Christ hear us.
<i>Christe exaudi nos.</i>	<i>Christ graciously hear us.</i>
Pater de cœlis Deus, <i>miserere nobis.</i>	God the Father of heaven, <i>Have mercy on us.</i>
Fili Redemptor mundi Deus, <i>miserere nobis.</i>	God the Son Redeemer of the world, <i>Have mercy on us.</i>

Spiritus Sancte Deus, <i>miserere nobis.</i>	God the Holȳ Ghost, <i>Have mercy on us.</i>	
Sancta Trinitas, unus Deus, <i>miserere no- bis.</i>	Holy Trinity, one God, <i>Have mercy on us.</i>	
Sancta Maria, <i>ora pro nobis.</i>	Holy Mary, <i>Pray for us.</i>	
Sancta Dei genitrix, Sancta Virgo virgi- num,	Holy mother of God, Holy Virgin of vir- gins,	
Mater Christi,	Mother of Christ,	
Mater divinæ gratiæ,	Mother of divine grace,	
Mater purissima,	Mother most pure,	
Mater castissima,	Mother most chaste,	
Mater inviolata,	Mother inviolate,	
Mater intemerata,	Mother undefiled,	
Mater amabilis,	Mother most amiable,	
Mater admirabilis,	Mother most admir- able,	
Mater Creatoris,	Mother of our Creator,	<i>Pray for us.</i>
Mater Salvatoris,	Mother of our Redeemer,	
Virgo prudentis- sima,	Virgin most pru- dent,	
Virgo veneranda,	Virgin most ven- erable,	
Virgo prædican- da,	Virgin most re- nowned,	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of Justice,	
Sedes Sapientiæ,	Seat of Wisdom,	
Causa nostræ lætitiæ,	Cause of our Joy,	

*Ora pro nobis.*

Vas Spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotio- nis,	Vessel of singular de- votion,
Rosa Mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua Cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccato- rum,	Refuge of sinners,
Consolatrix afflicto- rum,	Comforter of the af- flicted,
Auxilium Christiano- rum,	Help of Christians,
Regina angelorum,	Queen of angels,
Regina Patriar- charum,	Queen of patri- archs,
Regina propheta- rum,	Queen of pro- phets,
Regina apostolo- rum,	Queen of apos- tles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum om- nium,	Queen of all saints,
Regina sine labe ori- ginali concepta,	Queen conceived with- out the stain of original sin,
Agnus Dei, qui tol-	Lamb of God, who

*Ora pro nobis.**Pray for us.*

lis peccata mundi, takest away the sins  
*parce nobis Domine.* of the world, *Spare us,*  
*O Lord.*

Agnus Dei, qui tol- Lamb of God, who  
 lis peccata mundi, takest away the sins  
*exaudi nos Domine.* of the world, *Graciously hear us, O*  
*Lord.*

Agnus Dei, qui tol- Lamb of God, who  
 lis peccata mundi, takest away the sins  
*miserere nobis.* of the world, *have*  
*mercy on us.*

### **We fly to thy Patronage.**

We fly to thy patronage, O holy Mother of  
 God, despise not our petitions in our necessi-  
 ties : but deliver us from all dangers, O ever  
 glorious and Blessed Virgin.

### **The Hymn of the Confraternity.**

O Lady blest of La Salette—  
 Take pity on our hapless state,  
 And hearken to our cry!  
 Thine own sweet voice in plaintive wail,  
 As we walk through this tearful vale,  
 Is heard reproachfully.

In France, we're taught, thou didst appear,  
 And through two children bidding near,  
 A warning didst convey—

The arm of thine offended Son  
Thou couldst not hold, and heaven's frown  
Thou couldst no longer stay.

The wrath of Jesus Christ would fall,  
So didst thou say, on us and all,  
For our iniquity:  
Thy warning is, that we repent,  
Or else a fatal punishment  
Will scourge us heavily.

Then stay, O Virgin Mother, stay  
The doom impending, whilst we pray  
To thy most clement Son:  
And as on earth our vows we make,  
Present them thou, for Jesus' sake,  
To God's eternal throne.

One only God we'll ever serve,  
And from His truth we ne'er will swerve,  
The one unchanging faith:  
Our holy Church we know to be  
The sole and only Church, where we  
Can rest in life and death.

Oh, may we never take again  
The holy Name of God in vain,  
Or His good Spirit grieve!  
All cursing, swearing, blasphemy  
Be far from us: and holily  
May we for ever live!

The Sunday and all holidays,  
We promise we will spend in praise  
Of our much injured God.  
Our joy shall be our Mass to hear,  
And to the Sacraments draw near,  
Those wells of Christ's own blood.

And when our priests the doctrines preach,  
Which God hath given them power to teach,  
We ne'er will absent be :  
The days of abstinence and fast,  
We'll strive to keep from first to last,  
And Holy Church obey.

O Virgin Queen, in pity hear  
Thy children whilst we humbly dare  
These pious vows to make—  
What God and Holy Church command,  
On bended knee, with outstretched hand,  
We promise ne'er to break.

O Lady blest of La Salette,  
Thy strength can hardly bear the weight  
Of Christ's uplifted arm:  
Still tarry, Mother, yet awhile—  
Our hearts to Jesus reconcile,  
And shield us from the storm.

---

### The Plaint of our Lady.

Hear me, all good Christian souls,  
Passing by the way—  
When did ever woman grieve  
Like unto me!  
See me how I weep and mourn,  
How my mother's heart is torn,  
Whene'er I think of my firstborn—  
Jesus my Son.



When amid the winter snows,  
At the midnight hour,  
In the stall of Bethlehem,  
Jesus I bore,  
God alone could truly know  
How my troubled soul would flow  
With grief, to see mine infant's woe—  
Jesus my Son.

What a load of anxious thoughts  
On my heart did lay,  
As I watched my gentle child  
Day after day,  
Living poor at Nazareth,  
Suffering to His lastdrawn breath,  
His passion and His cruel death—  
Jesus my Son.

When I saw His bitter wounds,  
In their sad array—  
Him I loved so tenderly  
Passing away,  
How I tossed upon a sea  
Of unceasing misery:  
For what was all the world to me!  
Jesus my Son.

When at last this anguish deep  
Had in part gone by,  
Stern strokes were yet to come,  
'Ere I could die:  
Evil deeds that men would do,  
Guilt and crimes that must ensue,  
All this I saw with stedfast view—  
Jesus my Son.

Oh, what sorrow rent my heart  
None can ever say,  
When in thought I viewed the world,  
Far far away:  
Sins of pride and blasphemy,  
Sins against sweet purity,  
In hideous forms disclosed to me—  
Jesus my Son.

Hear me all good Christian souls  
Passing by the way—  
Saw ye ever mother grieve  
Like unto me!  
Wicked men my heart would break,  
Still to heaven one prayer I make,  
Oh spare them for Thy mother's sake—  
Jesus my Son

---

### Mary our Refuge.

Virgin mother, spotless Queen,  
Refuge for us sinning men,  
Through this vale of misery—  
Mary thou our refuge be.

We are sinners from our birth,  
As we wander on this earth:  
Sin has tainted all but thee—  
Mary then our refuge be.

When temptations press around,  
When enticing snares abound,  
Where to look for help like thee?  
Mary then our refuge be.

When we lay us down to sleep,  
Think the watch thou used to keep  
Through our Lord's sweet infancy—  
Mary then our refuge be.

In our travels, in our rest,  
In our labours, then thou mayest  
Think how Jesus toiled with thee—  
Mary then our refuge be.

Thou didst suffer once as we,  
With thy Son on Calvary:  
Think of this, we pray of thee—  
Mary thou our refuge be.

We have woes and crosses sore:  
Let that cross which Jesus bore  
Help us to thy charity—  
Mary thou our refuge be.

If our wearied steps should stray  
From the safe and narrow way,  
Call us back to Christ and thee—  
Mary thou our refuge be.

May thy prayers our pardon gain,  
Grace to conquer sin obtain:  
In our worst anxiety,  
Mary thou our refuge be.

If thou ask, thy Son will hear—  
Plead for us then, Mother dear!  
Where is mother like to thee?—  
Mary then our refuge be.

All our life, O Mother Queen,  
Keep us free from every sin:  
In our mortal agony,  
Mary still our refuge be.

**Tota pulchra es, Maria.**

℣. Tota pulchra es,  
Maria.

℞. Tota pulchra es,  
Maria.

℣. Et macula originalis non est in te.

℞. Et macula originalis non est in te.

℣. Tu gloria Jerusalem.

℞. Tu lætitia Israel.

℣. Tu honorificentia populi nostri.

℞. Tu advocata peccatorum.

℣. O Maria.

℞. O Maria.

℣. Virgo prudentissima.

℞. Mater clementissima.

℣. Ora pro nobis.

℞. Intercede pro nobis ad Dominum Jesum Christum.

℣. In Conceptione tua, Virgo, immaculata fuisti. (Alleluia in Paschal time.)

℣. Thou art all beautiful, O Mary.

℞. Thou art all beautiful, O Mary.

℣. And original sin is not in thee.

℞. And original sin is not in thee.

℣. Thou art the glory of Jerusalem.

℞. Thou art the joy of Israel.

℣. Thou art the special honour of our people.

℞. Thou art the advocate of sinners.

℣. O Mary.

℞. O Mary.

℣. Virgin most prudent.

℞. Mother most clement.

℣. Pray for us.

℞. Intercede for us with Jesus Christ our Lord.

℣. In thy Conception, O Virgin, thou wert without sin.

R. Ora pro nobis  
Patrem, cujus Filium  
peperisti. (Alleluia  
*in Paschal time.*)

R. Pray for us to  
the Father, whose Son  
thou didst bring forth.

Oremus.

Let us pray.

Deus, qui per im-  
maculatam Virginis  
Conceptionem dignum  
Filio tuo habitaculum  
præparasti, ejus nobis  
intercessione concede,  
ut cor et corpus nos-  
trum immaculatum  
Tibi qui eam ab omni  
labe præservasti fide-  
liter custodiamus.  
Per eundem Chris-  
tum Dominum nos-  
trum. Amen.

O God, who by the  
Virgin's immaculate  
Conception didst pre-  
pare a worthy dwell-  
ing for Thy Son, grant  
us that through her  
intercession we may  
be enabled faithfully  
to keep our heart and  
body free from all sin  
for Thysake, who didst  
preserve her from  
every stain. Through  
the same Ch. + our  
Lord. Amen.

### Salve Regina.

Salve Regina, ma-  
ter misericordiæ! vita,  
dulcedo, et spes nos-  
tra, salve! Ad te  
clamamus exules Filii  
Hevæ. Ad te suspi-  
ramus gementes et  
flentes, in hac lacry-

Hail O Queen, thou  
mother of mercy! our  
life, our sweetness,  
and our hope, all hail!  
To thee do we cry, poor  
exiled children of Eve.  
To thee do we send  
up our sighs, mourn-

marum valle. Eia ergo  
advocata nostra, illos  
tuos misericordes oculos  
ad nos converte.  
Et Jesum benedictum  
fructum ventris tui,  
nobis post hoc exilium  
ostende. O clemens,  
O pia, O dulcis virgo  
Maria.

Ÿ. Ora pro nobis  
sancta Dei genitrix.  
(Alleluia in *Paschal*  
*time*.)

R. Ut digni efficiamur  
promissionibus  
Christi. (Alleluia in  
*Paschal time*.)

Oremus.

Omnipotens sempiterne  
Deus, qui gloriosæ  
Virginis Matris Mariæ  
corpus et animam, ut  
dignum Filii tui  
habitaculum effici  
mereretur, Spiritu  
Sancto cooperante,  
præparasti: da, ut  
cujus commemoratione  
lætamur, ejus pia  
intercessione ab  
instantibus malis et a morte

ing and weeping in  
this valley of tears.  
Oh do thou, who art  
our advocate, turn  
those thine eyes of  
mercy towards us:  
and after this our  
exile, show unto us  
the blessed fruit of  
thy womb Jesus. O  
clement, O merciful,  
O sweet Virgin Mary.

Ÿ. Pray for us, O  
holy Mother of God.

R. That we may be  
made worthy of the  
promises of Christ.

Let us pray.

O Almighty and  
eternal God, who, by  
the cooperation of the  
Holy Ghost, didst prepare  
the body and soul of  
the glorious Virgin  
Mother Mary, that she  
might become a worthy  
habitation for thy  
Son: grant that, as  
with joy we celebrate  
her memory, so by  
her merciful interces-

perpetua liberemur.  
Per eundem Chris-  
tum Dominum nos-  
trum. Amen.

sion we may be de-  
livered from present  
evils, and from eternal  
death. Through the  
same Christ our Lord.  
Amen.

### Ave Maris Stella. -

Ave maris stella,  
Dei Mater alma,  
Atque semper virgo,  
Felix cœli porta.

Hail, thou star of  
the sea, thou who art  
the Mother of God,  
we salute thee, O ever  
Virgin, who art to us  
the blessed gate of  
heaven.

Sumens illud Ave,  
Gabrielis ore,  
Funda nos in pace,  
Mutans Evæ nomen.

Whilst thou dost  
reverse for us the  
curse of Eve, do thou,  
we pray thee, receive  
from the Angel Ga-  
briel the word of  
peace, which shall not  
pass away.

Solve vincla reis,  
Profer lumen cœcis,  
Mala nostra pelle,  
Bona cuncta posce.

Break thou the  
chains, which bind  
the sinner. Give light  
unto the blind. Drive  
far from us all evil.  
And pray to God, for  
every grace and bless-  
ing.

Monstra te esse ma-  
trem,  
Sumat per te preces,  
Qui pro nobis natus,  
Tulit esse tuus.

Virgo singularis,  
Inter omnes mitis,  
Nos culpis solutos,  
Mites fac et castos.

Vitam præsta puram,  
Iter para tutum,  
Ut videntes Jesum,  
Semper collætémur.

Sit laus Deo Patri,  
Summo Christo decus,  
Spiritui Sancto,  
Tribus honor unus.

Amen.

Ÿ. Dignare me lau-  
dare te, Virgo sacrata,  
(Alleluia in *Paschal*  
*time.*)

R. Da mihi virtu-

Show that thou art  
our mother: for He  
who, when He became  
man, did not refuse  
thy maternal care,—  
will not now reject  
thy prayers.

O thou Virgin of  
all virgins, who art  
the gentlest among  
the gentle, when we  
have become cleansed  
from sin, do thou ob-  
tain for us the gift of  
purity and gentleness.

Conduct us safely  
and without sin,  
through the journey  
of this life, that one  
day we may behold  
the face of Jesus, and  
rejoice for evermore.

Praise and glory  
be unto God the  
Father, Son, and  
Holy Ghost: with  
one voice praise ye  
the undivided Tri-  
nity. Amen.

Ÿ. Do thou gra-  
ciously suffer me to  
praise thee, O sacred  
Virgin.

R. Grant me



tem contra hostes tuos. strength against thine  
 (Alleluia in *Paschal* enemies.  
*time.*)

Oremus.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde, ut qui Angelo nuntiante Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord. Amen.

THE END.

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